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ANNUAL REPORT

OF THE

MYSORE ARCHEOLOGICAL
DEPARTMENT

FOR THE YEAR 1943

27/8/44

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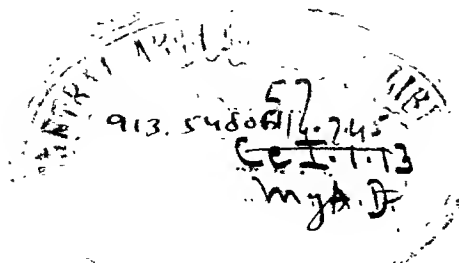


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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1943.

PART I—ADMINISTRATIVE.

Staff. Dr. M. H. Krishna, M.A., D.LIT. (Lond.), continued as the Director of Archæological Researches in addition to his duties as Professor of History in the University. Mr. R. Rama Rao, B.A., Assistant to the Director went on leave preparatory to

retirement from 8th September, 1942, and retired from service with effect from 28th November, 1942. Mr. L. Narasimhachar, M.A., officiated for Mr. Rama Rao during the period of the leave and was confirmed as Assistant to the Director from 28th November, 1942. Mr. R. Chakravarti, Senior Pandit, acted as Junior Technical Assistant from 8th September 1942 to 27th November, 1942. Arrangements are being made to secure the services of a competent scholar for appointment as Junior Technical Assistant. The place of the Architectural Assistant remained vacant this year also; proposals to fill up the post are before Government. Duffedar Syed Ibrahim who was in the department ever since the days of the late Mr. B. L. Rice, retired from service with effect from the afternoon of the 30th June, 1943, after having faithfully served in the department for about 43 years.

Owing to concentration on the work in connection with the monograph on the Chandravalli excavations and considerations of war economy

Tours : Exploration. tours for exploration were undertaken on a limited scale.

The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan Districts in connection with the study and inspection of ancient monuments. Mr. L. Narasimhachar, Assistant to the Director, was deputed for a short time during April-May, 1943, to study the improved methods of conservation practised in the Archæological Survey of India, Western Circle. He studied the monuments at Elephanta, Jōgēshvari, Bhāja, Kārla and Ambernāth and after his return to Mysore undertook a tour in parts of the Mysore, Hassan and Mandya districts with a view to study the ancient monuments and sites and to collect new inscriptions. The Pandits of the department were sent out to parts of the Hassan and Kadur districts to collect inscriptions. The Senior Pandit was sent to Kukke Subrahmanya to bring from the temple several sets of copper plates and copies of lithic records.

The monuments inside the area of the old Ratnapuri fort and at Dharmāpura (both in the Huṃsūr taluk) were studied. In the navaraṅga of the Mallikārjuna temple on the hill near Beṭṭadapur in the Periyāpaṭṭna taluk, there is a beautiful portrait statue of a ruler whose identity is being studied. To the west of Beṭṭadapur was discovered an extensive field of prehistoric Iron Age cromlechs which continue to be found right up to Rāmanāthapur in the Arkalgūḍ taluk and as far west as Targaḷali or even the western borders of the Mysore state in that direction.

Though no excavation was conducted during the year, the work of preparing the monograph on the Chandravalli excavations progressed. About 3,000 typical antiquities have been selected for illustration in the monograph and are being cleaned scientifically. Pen drawings of select pottery specimens are also being made. The catalogue of the antiquities has thoroughly been revised and prepared for publication as also the notes on the individual excavations conducted at Chandravalli during the years 1929-1931 and 1940.

Notes of inspection of the ancient monuments carried out from time to time during the year are being submitted to Government and other departments as usual. Estimates for repairs to the several ancient monuments in the state were scrutinised and returned either with countersignature or for revision from time to time. In accordance with the resolution of the special committee for the preservation of the Gōmaṭa Colossus at Śravanabelagoḷa, Government sanctioned the deputation of Mr. L. Narasimbachar, Assistant to the Director of Archæological Researches in Mysore and Mr. V. M. Krishnaswami Iyer, Surveyor, Belur for studying the improved methods of conservation practised in the Archæological Survey of India, Western Circle. The report of the Assistant to the Director of Archæological Researches in regard to the studies made by him has been submitted to Government and the Chief Engineer.

The work of preparing a statue of His late Highness Śrī Kṛishṇarāja Wadiyar IV was completed at the Chāmarājendra Technical Institute during the year and the statue has been sent to Bēlūr. The text of a suitable Kannaḍa inscription commemorating the conservation work carried out at Bēlūr under His late Highness is being inscribed on stone at the Chāmarājendra Technical Institute, Mysore. Both the statue and the inscription will be installed at the Bēlūr temple in due course.

The total number of inscriptions collected during the year is about 87. Among these there is an unusually large number of copper plates, of which nine were obtained from the Kukke Subrahmaṇya temple and thirteen from the Vīra Śaiva maṭha at Kavile-durga. The earliest copper plate grant collected during the year is from Kāśīpura and belongs to the time of the Kadamba king Ravivarma (C. 500 A.D.). The record

PART II—CONSERVATION OF ANCIENT MONUMENTS.

Conservation Notes of the Director of Archaeological Researches on the Monuments inspected during the year 1942-43.

HASSAN DISTRICT.

CHENNARAYAPATNA TALUK.

Sravanabelagola.

(I AND II CLASS MONUMENTS.)

Detailed suggestions for the conservation of the Monuments in Śravanabelagola have been published on pages 17-20 of the annual Report of this Department for 1938. A few only of these points received attention when arrangements were made for the Mahāmastakābhishēka of Śrī Gōmaṭēśvara in 1939. This latter ceremony yielded a large income of nearly Rs. 70,000, while the ceremony itself cost about Rs. 30,000. Very probably there is a balance of between 40 to 50 thousand rupees. This amount appears to have been invested so that from its interest the expenses of the Mastakābhishēka may be met once in 10 or 12 years. This is an excellent arrangement from the Muzrai point of view; but it would not be creditable if we arrange for the continuation of worship only and allow the monuments themselves to decay. For attending to the needs of the Gōmaṭēśvara image a special committee has been appointed and experiments are being conducted. But the other points of conservation except two or three are waiting to be implemented. The two suggestions carried out are these:—

In Doḍḍa Beṭṭa the two trees near Siddha Baṇḍe have been removed and the flooring has been reset. Electricity has been brought at considerable cost and the town and the hill have been finely lit up.

But the other points noted on pages 17-20 of the Annual Report of this Department for 1938 require to be attended to. A comprehensive estimate for these may be prepared, the work spread over two or three years according to plan and conservation begun. The funds can easily be found from the balance available from the collections of the Mastakābhishēka which, I believe, have now been designated the Gōmaṭēśvara Temple Funds.

ARKALGUD TALUK.

Mallarajapatna.

LAKSHMANĒŚVARA TEMPLE.

(Not on the Conservation List.)

None of the conservation measures recommended by this Department in the Annual Report for the year 1936, p. 12, has been given effect to. The temple is a good one deserving of immediate attention. All the vegetation may be cut down and the dislodged walls, etc., rebuilt with the original materials from the basement upwards as recommended.

Ramanathapura.

RĀMEŚVARA TEMPLE.

(Not on the Conservation List.)

The points of conservation mentioned in respect of this temple in the Annual Report of this Department for 1936, p. 11, have not also been carried out. The thick coating of the *chunām* over the walls, etc., has to be scraped off very carefully. The joints of the wall slabs have to be cement-grouted where they have given way and pointed with suitably coloured mortar so that they may not be distinguishable from the slabs themselves. All the cracked and out-of-plumb portions of the *prākāra* parapet should be examined by Engineers with a view to determine their fitness to stand and plan out their restoration suitably, or otherwise knock them down if they are found to be unduly heavy. The latter course should, as far as possible, be avoided.

Basavapatna.

JAINA IMAGE.

(Not on the Conservation List.)

In the backyard of the house of a certain Mr. Rāmiah in Basavāpatna, was found a potstone image of Nēminātha, a Jaina Tīrthankara, while digging. The image is of good workmanship and belongs to the Hoysala times as indicated by the Kannada inscription which it bears on its pedestal (Pl. V, 3). It may be preserved in a safe place till it is removed to a museum.

is in Sanskrit. The number of lithic records in the year's collection is over fifty. Among these the following are important :—

1. A Gaṅga vīraḡal of the time of Śrīpuruṣa at Yellambāṣi, Kaḡūr taluk.
2. An inscription of Vinayāditya Hoysaḡa at Panditarahallī. This inscription is useful for the study of early Hoysaḡa history.
3. The so-called Janamējaya pillar at Hiremagalūr, Chikmagalūr taluk, Kaḡūr district, contains Brāhmi and Kannaḡa inscriptions which had not been noticed up to now. The records are being studied.

Thirty-nine gold coins were received from a Kōlār treasure trove and on examination, were found to be of numismatic value.

Numismatics.

Action is being taken to acquire them for the department.

They are being classified and studied for publication.

A set of eight coins was purchased from the Curator, Provincial Museum, Lucknow, and another set of eight billon and one silver coins was presented by the Bombay Branch of the Royal Asiatic Society.

The Kannaḡa manuscript relating to the history of the dynasty of the Kaḡale chiefs, reviewed in the Annual Report of this department

Manuscripts.

for 1942, was copied. Another manuscript pertaining to

the history of Kempe Gaḡḡa II of Bangalore has been

studied and a review of it has been prepared for publication in this report.

The gold coins discovered in the Kōlār district and obtained for examination have already been mentioned; so also the sets of coins

Museum.

purchased by and presented to the department. Three

interesting metallic images of iconographic value were

purchased for display in the museum. Some typical antiquities from among those discovered at Brahmagiri during 1940 were selected for exhibition in the Office Museum. Rao Bahadur K. N. Dikshit, M.A., F.R.A.S.B., Director-General of Archaeology in India, who visited the office early in April 1943, evinced great interest in these antiquities as also in those discovered during May 1942 and agreed that they were of great importance for the reconstruction of Indian History prior to the period of the Mauryas.

Library.

About 45 new books were added to the Office Library during the year.

The Annual Report of the department for 1941 was published. That for 1942

was printed and submitted to Government by the end of

Publications.

the official year. The work of preparing the Chandravalli excavation monograph and the catalogue of Chandravalli

antiquities and coins for publication is progressing. The printing of the Supplementary Volumes to the Epigraphia Carnatica is also progressing and the volumes will be published shortly.

The receipts and expenditure of the department under the budget heads amounted to Rs. 12,623-5-6 and Rs. 11,445-7-0, respectively, during the year. A sum of Rs. 299-11-0 was realised by the sale of the departmental publications and photographs.

Finances.

The success of the work of the department in spite of the obvious want of adequate staff was due to the sincere co-operation of the members of the staff and their readiness to work even out of office hours.

I take this opportunity of placing on record the valuable services rendered by Mr. R. Rama Rao, B.A., to the Archæological Department. He was appointed a Probationer in the Department as far back as 1918 and was confirmed as Assistant to the Director in the year 1920, in which capacity he served till his retirement in November 1942. During the 24 years of his service he built up expert knowledge in Epigraphy and was of great assistance to the Director in the administration and research work of the Department.

MANDYA DISTRICT.

KRISHNARAJPET TALUK.

Hosaholalu.

LAKSHMINĀRĀYAṆA TEMPLE.

(Second Class Ancient Monument.)

A detailed note describing the temple of Lakshminārāyaṇa appears on pages 3 to 14 of the Annual Report of this Department for 1938 and the conservation note is published on page 14. Owing to the munificence of a local donor Mr. Venkata Setty, the conservation work has progressed well. The neighbouring houses have been acquired and the major portion of the compound wall has been put up. The old pākaśāla has been knocked down and a new pākaśāla and a store-room have been built in the south-east and north-east corners, respectively. The approach to the temple is somewhat improved.

But a good deal more of work remains to be done. Since Mr. Venkata Setty is prepared to donate Rs. 3,000 more, the remaining works may be taken in hand and pushed on rapidly. The eastern compound wall may be completed and a front gate provided with a suitable design. The pavement of the pradakṣhiṇa platform around the temple should be reset and pointed with suitably coloured cement. The back wall of the northern garbhagṛiha which has moved slightly out of plumb should be examined, the cracks grouted and further damage prevented. The front hall may not be dismantled for the present; but the sculptured cornice stones of the old porch may be carefully collected and kept in the north and south ends of the maṇṭapa for future use. A large slab of the jagali platform in the north-east corner of the navaraṅga has sunk into the platform. It may be restored to its former position. The chunām and wax covering the sculptures inside the temple should be removed very carefully. The approach road to the temple also may be improved. The villagers are anxious to build a temple for the goddess. Permission may be given only for building a small temple in the north-west corner of the compound, the design being definitely approved by the Archæological Department and the Government Architect.

The Lakshminārāyaṇa Temple is a finely sculptured one and deserves to be put into a decent form very early, especially when local donors are willing to finance the conservation. After the proposed repairs are completed, the question of providing electric lights to the temple may be considered.

Seringapatam.**RANGANĀTHA TEMPLE.**

(SECOND CLASS ANCIENT MONUMENT).

Extensive repairs to the tower of the mahādvāra of the Raṅganātha Temple are being carried out since the last three months, the work having been entrusted to a certain contractor who, in his turn, has leased out the work to a Tanjore workman. Labour has been imported from Tanjore and other places in South India and work has been going on indiscriminately. The old motifs and stucco images are being totally dismantled and new ones are being inserted according to the fancy of the worker. When completed, the gōpura would be entirely new in its appearance, while its old character would be completely washed out. Though the temple is a second class Ancient Monument and a protected one, it is a pity that the Archæological Department has not at all been consulted. Moreover the real conservation measures necessary for the tower have not been considered. In every storey of the tower we can see the development of cracks and leakage points. These have got to be repaired in the first place. All further work on the outer face of the tower may be stopped immediately.

MYSORE DISTRICT.**HUNSUR TALUK.****Ratnapuri.**

None of the monuments at Ratnapuri is on the Conservation List. The suggestions are purely recommendatory.

Several trees are growing in the immediate neighbourhood of the Jamālainmanadarga. They have to be cut down if the darga is to remain intact. The devotees of the institution may be encouraged to do this work.

Darga.

There are several stray sculptures lying neglected inside the fort area of Ratnapuri. Some of them are interesting iconographically.

Stray sculptures. They may be collected and preserved in a safe place till they are removed to a museum. The main image of the ruined Nārāyaṇa Temple has become highly mutilated. It lies against the back outer wall of the garbhagṛiha of the temple, while its broken prabhāvali lies inside the collapsed garbhagṛiha itself. Both the prabhāvali and the image may be removed to a safe place immediately. Similarly the mutilated Jain image of a

Tirthankara lying on the Basti mound at a distance of about 50 yards to the west of the Nārāyaṇa temple, may also be removed. Its value is enhanced by the fact that it has on its pedestal an inscription of about 1300 A.D.

The Śiva temple which is situated at a distance of about a hundred yards to the north-east of the Nārāyaṇa temple is utterly in ruins.

Siva temple.

It is out of the question to repair and restore it to its original condition. But it is very desirable to preserve it at least from further decay. The collapsed and out of plumb slabs of the walls may be replaced and all further collapsing prevented. The thick vegetation growing on the roof and walls as also in the neighbourhood may be cut down. Such portions of the temple as are at present intact may be strengthened and all leakages in these places stopped by suitable means.

Dharmapura.

CHENNAKĒŚAVA TEMPLE.

(THIRD CLASS ANCIENT MONUMENT).

Among the several old monuments in the neighbourhood of Huṃsūr, the Chenna-kēśava temple at Dharmāpura is tolerably intact. But its upkeep is not satisfactory. Vegetation has been growing here and there in the joints of the slabs of the outer walls so that several slabs have become dislodged and out of plumb and leakages have occurred in the roof. A pipal plant has been growing right on the southern outer wall of the garbhagriha. The root of this plant must be destroyed by the application of atlas tree killer. Against the north wall of the garbhagriha whose outer walls are being dislodged, a slant-wise prop has been given for support. This is rather ugly. It is desirable that the out-of-plumb slabs should be reset and the prop removed. The roof of the navaraṅga is reported to be leaky in several places. The leakages may be stopped from above. Where the joints have given way, cement may be grouted. The front of the temple deserves to be made neat and tidy. On the south side of the temple the private house owners have encroached, so that there is not enough room for passage. Between the houses and the temple there should be at least 20' space. The necessary space may be acquired.

The temple is a village institution and a third class Ancient Monument. For the upkeep of the temple the archak is granted about 10 acres of dry land which is reported to be not at all fertile. With the small yield of about 7 or 8 pallas of rāgi from the land it has been difficult for the archak to pay the land revenue and also to look after the worship of the temple. It may be recommended that the archak may be paid a monthly allowance of Rs. 3 for looking after the ancient monument.

PERIYAPATNA TALUK.

Bettadapura.

MALLIKĀRJUNA TEMPLE.

(Not on the Conservation List).

All the shrines and maṇṭapas from the very foot of the Mallikārjuna Hill are in a woeful state of disrepair. The slabs of the outer walls of these shrines and maṇṭapas have become dislodged and in some cases have completely collapsed, while those that are in a tolerably good condition are being threatened with destruction by the thick growth of vegetation. The devotees and the villagers may be encouraged to contribute liberally towards the restoration of the structures and the restoration work may be carried over a period of five or six years.

The main temple of Mallikārjuna on the hill is intact. But the surrounding verandahs and maṇṭapas are all in a ruinous condition. The walls have sunk in many places and the ceiling is throughout leaky. It is feared that with the collapse of the surrounding structures the main temple itself may become greatly damaged. It is therefore necessary to effect some initial repairs to these structures and preserve them as far as possible in the interest of the main temple which deserves to be included in the list of Ancient Monuments under the second class along with the portrait statue inside the naṣaraṅga of the temple.

The leakages in the roof of the main temple may be stopped at the earliest opportunity. The living quarters of the priest may be constructed in the northern enclosure of the temple and the portion completely walled off. The extremely dilapidated maṇṭapas to the south of the temple may be knocked down. Ventilators in the roof of the surrounding structures may be introduced to provide for more light in the interior.

The Mallikārjuna temple is a major Muzrai institution. The villagers are keen on getting the buildings repaired. The grant of sufficient funds for the repairs may, if necessary, be spread over a number of years and the repairs carried out in successive stages. The main temple and its enclosure require attention first.

BANGALORE DISTRICT.

CHANNAPATNA TALUK.

Malur.**KAILĀSĒSVARA TEMPLE.**

(SECOND CLASS ANCIENT MONUMENT.)

The repairs to the main building of the temple and the Chaṇḍikēśvara shrine and well have just been completed. The work is satisfactory, except that the cement pointing is ugly. It may be covered over with some lighter coloured grayish cement paint to match the neighbouring stones.

The second instalment of work as mentioned below, may now be taken up :—

1. Repairing the mahādvāra on the old plan and with the old slabs, grouting being done with lime mortar and no pointing.
2. The maṇṭapa on the west may be repaired and given back its eaves and a new roof. The stones are mostly lying about.
3. The imageless shrines on the south may be entirely removed and the ground sloped down, the image of Gaṇēśa being placed in the nava-raṅga.
4. Including the mahādvāra, the maṇṭapa and the slope at the back, a low compound wall may be built around the temple area to protect it from being fouled. This may be done last.
5. The owners of the site to the east may be asked to put up high brick walls of uniform height to screen off their lavatory and backyards from the temple grounds.
6. The temple may now be handed over to the Muzrai authorities and worship begun.

APRAMĒYA TEMPLE.

(SECOND CLASS ANCIENT MONUMENT.)

The recommendations made in the Annual Report of this Department for 1935, page 19, have not been attended to. They may now be looked into. The gōpura and the verandah around, especially in the north-west, are badly leaking. The gōpura needs immediate attention since many of the wooden props are eaten up. Whitewashing may be carefully removed from the walls and the inscriptions released.

Channapatna.**TIMMAPPARAJA ARASU MANSION.**

(SECOND CLASS ANCIENT MONUMENT.)

Many of the repairs suggested on page 20 of the Annual Report of this Department for 1935 have been carried out. The following points that have not yet been done, may now be taken up :—

1. The inner quadrangle may be converted into a well laid out flower garden and the images may be protected by placing them inside the hall with suitable labels.
2. It is learnt that an estimate for a new taluk office has been sanctioned. As soon as possible the offices may be removed and the mansion may be converted into a local museum.
3. The paintings on the walls of the first floor may be copied and preserved. The question of touching them up may be considered after they are copied.
4. The front door-way on the ground floor may be carefully cleaned and preserved.

AKKAL SHAH KHADRI DARGA.

(SECOND CLASS ANCIENT MONUMENT.)

The verandah is leaky and needs repairs.

SYED IBRAHIM'S TOMB.

(SECOND CLASS ANCIENT MONUMENT.)

The main building is in a very good condition. But the out-houses, the musa-firkhana, the Bhandarkhana and Diwankhana are leaky and need attention at once. The British Government grant for the institution is Rs. 27-3-0. It is learnt that the Engineer inspected the monument and has been preparing an estimate. Want of kerosene oil has been creating difficulties. The keeper is living in the verandah.

BANGALORE TALUK.**Bangalore.****TIPU'S PALACE.**

(FIRST CLASS ANCIENT MONUMENT.)

None of the repairs suggested in the Annual Report of this Department for 1935, page 24, has been carried out. The fort Middle School is now located in the

building and the boys are damaging the wood work further. The school should be removed from the building as early as possible. The wooden partitions in the durbar hall should be dismantled and the building restored to its original form. The leak in the roof of the northwest corner of the north verandah may be repaired. The plaster on the walls is cracked in many places which should be looked into.

VENKATARAMANASVĀMI TEMPLE.

(FIRST CLASS ANCIENT MONUMENT.)

The whitewash of the sculptures has not been removed. This should be done. The mahādvāra and the south-west shrine have been cement-washed. It would be better if they are whitewashed, leaving the sculptures and the inscriptions free.

DELHI GATE, FORT.

(SECOND CLASS ANCIENT MONUMENT.)

Half a dozen plants are growing up on the fort walls. They may be cut down. Over the second gate and near the dungeons, large quantities of water accumulate during the rains. Outlets have to be found for the water. People are yet fouling the place. The watchman should be more careful and a scavenger should clean the place every morning. The flag-staff idea previously proposed may be considered.

REPAIRS AND MAINTENANCE OF MONUMENTS.

(Based on the Reports of the Sub-Division Officers).

The annual reports in respect of the repairs and maintenance of the ancient monuments in the State have been received only from the Chitaldrug, Shimoga, Hassan, Kolar, Bangalore and Mysore Districts. The Deputy Commissioner, Mysore, has informed that the reports from the Sub-Division Officers of Mysore and Nanjangud, have been called for and will be forwarded on their receipt. In the absence of the regular receipt of the inspection reports it would be impossible to understand the state and the conservation needs of the monuments. The officers concerned should therefore be requested to be regular in sending up their reports in future.

CHITALDRUG DISTRICT.

CHITALDRUG SUB-DIVISION.

The four ancient monuments in the Chitaldrug Sub-Division, namely, the Rock-cut temple at Rāmadurga in the Chellakere taluk, and the three inscriptions of Aśōka in the Moḷakālmuru taluk, are all reported to be in good condition. But it is said that the masonry work below the Basava at Rāmadurga requires some repairs.

DAVANGERE SUB-DIVISION.

The Jain Basti at Heggere is said to be in good condition. In respect of the Īśvara temple at Ānekoṇḍa an estimate for Rs. 835 is reported to have been sanctioned and the work entrusted to the P. W. D. The work is not yet taken up. The condition of the Hariharēśvara temple at Harihar is said to be satisfactory. The Īśvara temple at Nandiguḍi requires repairs and the sanctioned estimate is reported to be pending with the P. W. D. The Īśvara temple at Nanditāvare is reported to be in good condition.

SHIMOGA DISTRICT.

All the institutions in the district are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for repairs to the Kēdārēśvara temple and the Bhēruṇḍēśvara pillar at Belagāvi, to the Trimūrti-Nārāyaṇa temple at Bandalike and to the Bastis in Narasāpura in Shikārpur taluk have been called for. A sum of Rs. 1,880 has been sanctioned for the repairs of the Chandraśāla at the Rāmēśvara

temple in Keladi and it is reported that the work will be taken up early. An estimate for Rs. 100 for repairs to the Mallikārjuna temple at Keladi is submitted for sanction. A sum of Rs. 150 has been sanctioned for fixing a tablet in the durbar hall of Śivappa Nāyak at Nagar and the Executive Engineer is requested to take further action in the matter.

Repairs.—During the year under report repairs are reported to have been effected to the following institutions :—

- | | | |
|-------------------------------|------|---|
| 1. Rāmēśvara temple at Kūdli | .... | Work is in progress |
| 2. Fort, Kavaledurge | .... | Do |
| 3. Dēvaganga Ponds, Nagar | .... | Work completed |
| 4. Shaji's Tomb, Hodigere | .... | Work almost completed |
| 5. Chintāmaṇi Narasimatemple, | .... | Work is in progress |
| Kūdli. | | |
| 6. Fort, Nagar | .... | It is reported that the work will be taken up during 1943-44. |

HASSAN DISTRICT.

The Sub-Division Officer, Hāssan, inspected the monuments at Chennarāya, paṭṇa and the bastis at Śravanabelagola. The Sub-Division Officer, Saklēśpur inspected the Chennakēśava temple at Bēlūr, the Hoysaḷēśvara temple at Halebīd and the Chaṭṭēśvara temple at Chaṭchaṭhaḷli.

KOLAR DISTRICT.

CHICKBALLAPUR SUB-DIVISION.

Among the monuments inspected by the Sub-Division Officer in this Sub-Division, the following are mentioned :—

1. Sri Venkaṭaramaṇasvāmi temple, Ālambagiri.
2. Raṅganātha temple, Bodagānahalli.
3. Hazrat Hussain Shah Darga, Hirebīdnūr.
4. Amaranārāyaṇa temple, Kaivāra.
5. Yōganandīśvara temple, Nandi Hills.
6. Tipu Sultan's Palace, Nandi Hills.

BANGALORE DISTRICT.

Only the Amildar, Dēvanahalli, has sent in his report of inspection in connection with the Vēṇugōpāla temple at the place, which is a minor Muzrai institution and

an ancient monument under Class III. It is reported that the temple is kept clean and tidy.

MYSORE DISTRICT.

MYSORE SUB-DIVISION.

The Mahalingēśvara temple at Varuṇa, Mysore taluk, which is a second class Ancient Monument is stated to be in urgent need of repairs. The wooden dhvajastambha of the temple is reported to have fallen down. It is recommended that it may be replaced by a stone one.

The Siḍilu Mallikārjuna temple on the hill at Beṭṭadapura, Perīāpaṭṇa taluk, is not on the conservation list. But it is stated to be a major Muzrai institution and an important temple deserving of such inclusion in the second class. The main temple is throughout leaky and requires urgent repairs.

The Śrī Rāmānujāchārya temple at Sāligrāma, which is a second class Ancient Monument, is said to be in a good state of preservation. But the compound is stated to be full of jungle growth and the gōpuras of the structures are said to be overgrown with rank vegetation.

NANJANGUD SUB-DIVISION.

The Kēśava temple at Sōmanāthpūr, which is a first class Ancient Monument, is stated to be in need of repairs. The matter is under correspondence.

The Kīrtinārāyaṇa temple at Talkād, a second class Ancient Monument and a major Muzrai institution, is stated to be in a dilapidated condition. The work of its repairs is reported to have been taken up by the P. W. D.

The Vaidyēśvara temple at Talkād, also a second class Ancient Monument and a major Muzrai institution, is stated to be neat and tidy now, having been repaired recently. The repairs to the roofing and flooring of the temple, begun last year, are still continued.

CONSERVATION OF ANCIENT MONUMENTS CARRIED OUT

BY THE P. W. D. DURING THE YEAR 1942-43.

The total amount of works for which estimates were prepared in the year 1942-43 was Rs 36,776. The actual expenditure to the end of the official year was Rs. 4,140. The works included repairs and improvements to temples, statues and other buildings of historical and artistic value. The following list shows the works which have been completed as well as works in progress and schemes for which estimates have been prepared and submitted to Government for sanction. The estimated amounts for works of conservation and the sums which were actually spent are shown separately.

A. LIST OF SANCTIONED AND STARTED WORKS, MYSORE CIRCLE.

I. BUILDINGS RANGE, BANGALORE.

		<i>Amount of Estimate.</i>	<i>Outlay during 1942-43.</i>
		Rs.	Rs.
1.	Tippu Sultan's Dungeons, Fort	60	44
2.	Do Palace	958	397
3.	Repairs to Cenotaph, Ulsūr Gate	80	79
4.	Kempegauda Watch Towers	60	12
Total		1,158	532

II. BANGALORE DIVISION.

1.	A. R. of Syed Abraham Tomb at Channapaṭṇa.	50	47	13	0
2.	A. R. of Akalsa Khadri at Channapaṭṇa	50	43	6	0
3.	A. R. of Close Memorial Hall	12	9	9	0
4.	A. R. of Thimmapparaj Urs Mansion at Channapaṭṇa.	100	89	11	0
5.	Strengthening the Fort Wall at Dēvanhaḷḷi	1,587	1,470	4	0
6.	A. R. of Fort Wall at Devanhaḷḷi	60	70	0	0
7.	Renovating Śrī Kailasēśvarasvāmi temple at Dodballāpur.	4,283	581	0	0
Total		6,042	23,11	11	0

III. KOLAR DIVISION.

1.	Śrīpatīśvara temple at Sīti, Kolar District	939	510
2.	Tippu's Palace at Nandi Hills, Chickballāpur.	100	61
3.	Ranganātha temple at Rangasthala	2,040	465
4.	Hyder Ali's Birthplace at Būdīkōṭe, Bowringpet taluk.	20	19
Total		3,099	1,055

IV. MYSORE DIVISION.

	<i>Amount of Estimate</i>	<i>Outlay during 1942-43.</i>
	Rs.	Rs.
1. Urgent repairs to Śrī Divyalingēśvara- svāmi temple at Haradhanalli, Chāma- rājnagar Taluk.	1,640	....
2. Repairs to Śrī Ammanavara Sannidhi of Śrī Lakshmīnarasimhasvāmi temple at Sargūr, Heggadadēvankōṭe taluk.	254	237
3. Urgent repairs to Śrī Huliganamaradi Pra- sanna Venkatarāmanasvāmi temple near Terakanāmbi, Guṇḍlupet taluk.	1,978	....
4. Improvements to Jumma Masjid at Bhērya, Kṛishnarājanagar taluk.	437	101
5. Repairs to Śrī Ramānujāchārya temple at Sāligrāma, Kṛishnarājanagar taluk.	500	....
6. Repairs to Śrī Āñjanēyasvāmi temple at Sāligrāma, Kṛishnarājanagar taluk.	320	....
Total	5,129	338

V. MANDYA DIVISION.

1. Annual Repairs of Sōmanāthapur temple	180	
2. Do Śrī Saumyakēśavasvāmi temple at Nāgamangala.	137	
3. Repairs to Haviland Arch at Seringapatam	10	
4. Repairs to Obelisk monument at breach of the Fort at Seringapatam.	50	Total outlay during the year is
5. Repairs to Webbs monument at Seringa- patam.	25	Rs. 1,628
6. Repairs and improvements to Darya Dowlat Bagh at Seringapatam.	528	
7. Do Mūlesingēśvarasvāmi temple at Bellūr.	215	
8. Dungeon discovered by Inman at Seringa- patam.	100	
9. Repairs to Col. Bailey's Dungeon at Seringapatam.	214	

	<i>Amount of Estimate</i>	<i>Outlay during 1942-43.</i>
	Rs.	Rs.
10. Providing platform all round the Pañchalīṅga temple at Sōmanāthpur.	50	
11. Repairing the car of Śrī Ranganāthasvāmi temple at Seringapatam.	540	
12. Renovation of Gōpuram of above-mentioned temple.	19,141	
13. Urgent repairs to the wheels of the car of Śrī Nārāyaṇasvāmi temple at Mēlkōṭe.	770	
14. Repairing the gate-way of Śrī Nārāyaṇasvāmi temple at Mēlkōṭe.	220	
Total	22,180	1,628

MYSORE CIRCLE.

I. BUILDINGS RANGE, BANGALORE.

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
1. Improvements to Tippu Sultan's Palace	5,000	Under submission to Government for sanction.
2. Improvements to Prasanna Venkaṭaramaṇasvāmi temple.	1,000	
3. Delhi Gate, Fort	500	
Total	6,500	

II. BANGALORE DIVISION.

Nil.

III. KOLAR DIVISION.

	Rs.	
1. Repairs to Mārkaṇḍēyasvāmi temple at Vakkalēri, Kolar taluk.	4,500	Submitted to Chief Engineer.

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
2. Repairs to Kaṇvēśvarasvāmi temple at Beḷlūr, Mālūr taluk	2,925	Submitted to Chief Engineer.
3. Veṅkaṭaramaṇasvāmi temple at Guḍi-baṇḍa Town.	790	Do
4. Rāmēśvarasvāmi temple at Guḍibaṇḍa	790	Do
Total	<u>9,005</u>	

IV. MYSORE DIVISION.

1. Restoration of Śrī Jyōtirmayēśvarasvāmi temple at Sāligrāma, Kṛishṇarājanagar Taluk.	2,200	Sanction pending with Government.
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V. MANDYA DIVISION.

1. Improving Pañchaliṅga temple at Sōmanāthapūr.	4,270	Submitted to Chief Engineer.
2. Improving Śrī Kēśavasvāmi temple at Sōmanāthapur.	2,800	Do
3. Installing electric lights to the above	6,411	Do
4. Renovation of Sōmanāthapur temple	10,500	Do
5. Repairing Śrī Lakshmīnārāyaṇasvāmi temple at Toṇṇūr, French-Rocks.	8,065	Pending with D.C.
6. Repairing the Śrī Kailāsēśvara temple at Toṇṇūr.	1,485	Do
7. Repairing the Darga of Syed Sālār Māsud Saheb at Toṇṇūr.	1,100	Do
8. Repairing Śrī Sangamēśvarasvāmi temple, Sindughaṭṭa.	2,000	Do
9. Providing low parapet wall to the Kalyāṇi at Mēlkōṭe.	1,660	Do
10. Repairs to Ādimādhavasvāmi temple at Beḷlūr.	1,865	Do
11. Repairs to Lakshmīnārāyaṇasvāmi temple at Sindughaṭṭa.	400	Do

<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	
12. Nārāyaṇasvāmi temple at Nāgamaṅgala	900	Pending with D.C.
13. Mallēśvarasvāmi temple at Aghalaya	360	Do
Total	<u>1,36,316</u>	

VI. HEADQUARTER RANGE, MYSORE.

Nil.

VII. TUMKUR DIVISION.

Nil.

SHIMOGA CIRCLE.

I. SHIMOGA DIVISION.

1. Repairing Śrī Mallikārjunasvāmi and other allied temples at Keḷasi, Sāgar Taluk.	300	Submitted to the Chief Engineer.
2. Fixing the inscription stone at the old palace site at Nagar, Shimoga District.	150	Do
Total	<u>450</u>	

VI. HEADQUARTER RANGE, MYSORE.

No work (*vide* Assistant Engineer's Letter No. 328, dated 14-8-1943).

VII. TUMKUR DIVISION.

	Rs.	Rs.
1. Fort at Madhugiri (clearing jungle)	200	52

SHIMOGA CIRCLE.

VIII. SHIMOGA DIVISION.

1. Repairs to Śrī Chintāmaṇi Narasimhasvāmi temple at Kūḍli, Shimoga Taluk.	50
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<i>Particulars</i>	<i>Amount of Estimate</i>	<i>Remarks</i>
	Rs.	Rs.
2. Repairs to Rāmēśvarasvāmi temple, Kūḍli	50	38
3. Repairing Kavale Durga Fort, Tīrthahaḷḷi	75	72
4. Watch to the Anāntanātha Jain Basti with Brahmēśvara pillar at Mēḷige, Tīrthahaḷḷi Taluk.	24	....
5. Repairs to Maragalale temple near Gudda Koppa.	75	...
6. Repairs to Fort at Hosanagara	50	46
7. Repairs to Devaganga Pond, Hosanagar	20	20
8. Repairs to Jain Basti at Humcha, Hosa- nagar Taluk.	50	29
9. Repairs to the Fort at Channagiri	50	42
10. Compound wall to Shaji's tomb at Hodigere, Channagiri taluk.	300	129
11. Repairing Śrī Tripurāntakēśvarasvāmi temple at Belagāvi, Shikārpur Taluk.	180	210
12. Fixing a tablet to Sivappa Naik's Fort at Nagar.	146	....
13. Mallikārjunasvāmi temple at Keḷasi, Sagar.	....	....
Total	1,070	....

IX. HASSAN DIVISION.

1. A. R. of Īśvara temple at Arsikere	155	155
2. Providing ancient monument boards to Śrī Chennakēśavasvāmi temple at Sāntigrāma	60	9
3. A. R. of Hoysalēśvarasvāmi temple at Haḷebīḍ	192	263
4. Kēdārēśvarasvāmi temple at Haḷebīḍ	120	142
Total	527	559

X. CHITALDRUG DIVISION.

<i>Particulars</i>	<i>Amount of</i>	<i>Remarks</i>		
	<i>Estimate</i>			
	Rs.	Rs.	A.	P.
1. Aśoka's Inscription at Siddāpur, Molakāl-muru Taluk.	20	20	3	0
2. Aśoka's Inscription at Brahmagiri	20	20	0	0
3. Do Jattangi Hills	20	20	14	0
4. Jain Basti at Heggere, Hosadurga Taluk	30	29	7	0
5. Īśvara temple at Nandiguḍi (Basavaṇṇa temple), Harihar taluk.	220	....	
Total	310	90	8	0

XI. KADUR DIVISION.

		Rs.
1. A. R. of Amṛitēśvarasvāmi temple at Amritāpur.	100	122
2. Repairs to Siddēśvarasvāmi temple at Marle.	45	44
3. Repairing Yūpastambha at Hiremagalūr	15	5
Total	160	171

B. LIST SHOWING THE NAMES OF ANCIENT MONUMENTS AND TEMPLES FOR WHICH ESTIMATES ARE PREPARED AND SENT FOR SANCTION.

II. HASSAN DIVISION.

Nil.

III. CHITALDRUG DIVISION.

	Rs.
1. Īśvara temple at Nandiguḍi village, Harihar Taluk.	450

IV. KADUR DIVISION.

1. Mārkaṇḍēśvara temple at Khāṇḍya	80	Pending with D. C., Kadur.
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PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Ratnapuri.

On the way to the ancient fort of Ratnapuri about 7 miles south-east from Hunsūr and less than a furlong from the ancient fort itself we come across a Darga which is curiously 38½' in length, 4' in breadth and a little over 3' in height, rising in the form of a stepped pyramid. At a distance of about 20' to the east of the tomb there is a stone lamp pillar resembling in its shape the pillar in front of Shaji's tomb at Hodigere, Chennagiri taluk, Shimoga District. It is thus very probable that this darga too may belong to about the 17th century A.D., though there is no inscriptional evidence in support of the date. The tomb is a masonry structure calling for no special remark except that it is too long, which fact is traditionally ascribed to the circumstance that Jamālamma who is said to have been interred here was as many feet tall as the length of the tomb. It is said that a certain Khaji, becoming enamoured of her, made such overtures that the lady was driven to kill herself and that while her head was severed it fell a furlong away to the north-west where another Darga-like structure was erected. On examination of the latter structure which is raised in the shape of a stepped obelisk in front of a mound, it appeared probable that the spot marks the site of an ancient battlefield and that the obelisk-like monument is a memorial structure erected to commemorate the heroes who gave up their lives in battle perhaps during the 17th century.

Round about the Darga there is a Muslim graveyard: An *urs* is held during February every year, which is said to be attended by large crowds of people, both Hindu and Muslim.

A little distance to the south-east of the Darga was found a highly mutilated Śaivite image which is seated on a pedestal in sukhāsana, being almost nude excepting only for the girdle round about the waist. The image is four-handed and wears dishevelled hair. The attribute held in the left upper hand appears to be paraśu. The image may represent either Bhairava or Dakṣiṇāmūrti and many have been brought from the ruined Śiva temple inside the fort of Ratnapuri.

At a distance of about a hundred and fifty yards to the south-east of the darga we come across the old mud fort walls of ancient Ratnapuri. There must have been a gateway towards the direction of the Darga. Its situation is now marked by the existence at the spot of two Hanumān temples both

**Fort Gateway and
Hanuman Temples.**

of which appear to hail from the late Vijayanagar period. The outer walls of the temples have been recently built of size stones ; but the images are basreliefs depicting the god in the striking attitude. One of the images is intact ; but the other is broken into two and the parts are embedded in the back wall of one of the temples.

Facing the Hanumān image which is intact there is a greatly ruined Viṣṇu temple

Viṣṇu Temple.

which, judging from the cubical Draviḍian type pillars of the front verandah, appears to date from about the 16th century. It is a granite structure, entirely characterless excepting only for the lintel piece of the navaraṅga doorway bearing the figure of Bālakṛiṣṇa on fours as in the Yamalārjuniya episode. The roof and walls of the temple have collapsed beyond repair and the main cell is empty.

Inside the fort and close by the fort wall on the west, there is a mound marking the site of an ancient Jaina Basti. At present, however,

Jaina Basti Mound.

no part of the old structure remains. Only the granite lion pedestal of the image and the headless soapstone image of the Tīrthankara are lying on the site exposed to the havocs of the wind and the weather. The Tīrthankara is seated in the dhyāna attitude. Judging from the characters of the Kannaḍa inscription on the pedestal, it is possible to assign the image to about the latter part of the twelfth century A.D. The record is a new find and mentions a certain Bhaṭṭarakadēva belonging probably to the Koṇḍakundānvaya and a gachcha of which the name is lost. The lion pedestal indicates that the image is probably of Mahāvīra.

At a distance of about fifty yards to the east of the Jaina basti mound there are to

Narayana Temple.

be found the ruins of a Nārāyaṇa temple whose outer walls, roof and tower as also verandah have completely collapsed. In its original state the temple appears to have consisted of a garbhagṛiha, an open śukanāsi, a navaraṅga and a front ardhamanṭapa, the last of which had an approach on either side. The outer walls had a row of plain right-angled pilasters only. The main image which is now lying at the back wall of the garbhagṛiha is of potstone and appears to date from about 1300 A.D. In its ornamental details it reminds us of Hoysala traditions. The head of the image is broken and lost. From the posture of the image (samabhaṅga) it appears probable that god Nārāyaṇa is represented. The prabhāvali of the image which bears the ten incarnations of Viṣṇu is broken and lying inside the garbhagṛiha.

The temple had originally a mahādvāra which has at present totally collapsed except for the main gateway with its two jambs and lintel piece intact. Some of the pillars which lie in the vicinity have sixteen-sided shafts and wheel mouldings. The area of the temple seems to have originally been enclosed by a high mud compound wall, traces of which can be seen to the right side of the temple. The height of the wall is about 15 feet.

At a distance of about a hundred yards to the north-east of the Nārāyaṇa temple mentioned above there is situated another temple which is dedicated to Śiva. It consists of three cells of which the main one on the west has a brick and mortar vimāna of about the 17th century, the other two cells opening into a common navaraṅga. The outer walls of the temple are raised on a basement consisting of three plain cornices in between which there are inner shallow cornices. The walls are relieved by right-angled pilasters surmounted by the loaf- and biscuit-shaped mouldings as at the temple in Rāghavāpura near Guṇḍlupet. There are also towered shallow niches, one on each outer wall of the main garbhagriha. The turrets above these niches are boat-shaped, having in the centre the representation of a horse-shoe chaitya surmounted by a simhalalāṭa. The main western cell has two śukanāsis of which the outer one is open and is provided with a plain doorway in the north. In the centre of the navaraṅga there are four pillars each of which has a square base and a cylindrical shaft. The liṅga and the other images of the temple are all missing excepting for a rude and short Virabhadra relievo which is lying in the navaraṅga hall. On the face of a pilaster in the navaraṅga is carved in relief the figure of a female devotee with her hands folded. The eaves of the temple are sharp and relieved by plain panels meant for the representation of the kīrtimukha.

Dharmapura.

The village of Dharmāpura which is situated at a distance of about nine miles to the east-south-east of Huṇṣūr is known from the inscription Huṇṣūr 137 to have formerly consisted of three hamlets, namely, Aridavālke, Būvanahaḷḷi and Togaravāḍi, which were constituted into an agrahāra town in 1162 A.D. by the Hoysala general Biṭṭiyanna and given the name of Dharmāpura. Quite in accordance with the plan of ancient agrahāra towns there are in this village a Viṣṇu temple dedicated to Chennakēśava, a Śiva temple at a distance of about two hundred yards towards the north-east and a tank in proximity to the latter. Architecturally, however, it is the Viṣṇu temple which is more ornate.

CHENNAKĒŚAVA TEMPLE.

The inscription mentioned above, namely, Huṇṣūr 137 dated in 1162 A.D., refers only to a grant made to the temple by Daṇḍanāyaka Biṭṭiyanna. We have therefore to presume that the temple itself was existing at the time the grant was made. And there is no other inscriptional evidence to help us in determining the date of the temple. Hence we have to depend primarily on typological evidence as supplied by the architectural and sculptural peculiarities met with in the temple. Judging from the outside view

of the temple and the navaraṅga pillars which in their type, resemble the pillars at the Īśvara temple in Lōkikere (Dāvangere Taluk), it is probable that the date of the temple is about 1100 A.D.

The temple faces east and consists of a garbhagṛiha, a śukanāsi which was originally open, a navaraṅga and a porch of one ankaṇa the roof of which has now collapsed and has disappeared (Pl. III, 1).

Outer View.

The porch is entered by a flight of steps flanked by two elephants. The outer walls of the temple are raised on a basement consisting of four cornices of which the first from the bottom is plain, the second has upward dentil projections and indentations at the corners, the third is disc-shaped and the fourth has a row of dentil mouldings. The walls are relieved by turret-bearing shallow niches, turret-bearing single columns and cruciform pilasters (Pl. II, 1). On the outer walls of the śukanāsi and the garbhagṛiha the niches enshrine small relievo figures of Kumāra and Agni (south), Varuṇa and Vāyu (west), and Hanumān, Kubēra and a three-headed Īśāna, Gaṇapati and Indra (north). Both the garbhagṛiha and the navaraṅga are square in plan with flattened sides and indentations as at Chennarāyapaṭṇa and elsewhere. The eaves are straight-sided with a cornice above. The brick and mortar parapet above the eaves is a recent addition. The original parapet and tower, if at all they were existing, have disappeared. Among the turrets appearing on the outer walls the majority have curvilinear outline and are surmounted by kalāśa finials.

The navaraṅga doorway is beautifully worked with vertical bands of medallion, scroll, pilaster and other ornamentation. Owing to the thick coating of *chunām* the details are not clear. The doorway is supported on either side by Vaishṇava dvārapālas, each of whom is attended by figures of chauri-bearers. In the middle of the lintel is a Gaja-Lakshmī group on either side of which are panels of sculptures representing Saḷa in the attitude of killing the mythical lion. Above the lintel there is an eaves-shaped cornice. The four central pillars of the navaraṅga are all of the same type, each having the cubical, sixteen-fluted and eight-sided mouldings, and wheel-shaped mouldings above. Only the central ceiling is a little deep being raised on two sets of corner stones with a padma relievo in the middle.

Navaraṅga.

The śukanāsi which, as already said, was originally open has been closed up at some later period by the insertion of a doorway and a lintel piece, both of which appear to have been brought from some ruined temple of the late Hoysala period. The dvārapāla figures on the jambs of the doorway are good works of art; but unfortunately they have been drastically touched up by some inexperienced sculptor of modern times. The lintel piece is exquisitely carved (Pl. II, 2) with high floriated mythical ridden makaras from whose snouts spring forth a foiled garland-like arch the ends of which meet the two sides of a simhalalāṭa in the centre, under which is depicted a

Sukanāsi.

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six-handed dancing Viṣṇu attended by figures of Hanumān on the right and Garuḍa on the left and drummers on either side. The six hands of the image hold the following attributes: abhaya, prayōga-chakra (shown in the attitude of being brandished), padma, gadā, śankha and varada. On either side of the image stand female attendant figures, while on the extreme sides of the panel are the figures of the Hoysaḷa warriors holding curved swords and oblong shields. Inside the śukanāsi are placed rude figures of Nammālvār and Garuḍa. The ceiling of the śukanāsi is raised on two sets of corner stones like the navaraṅga ceiling with a low padma pendant in the middle.

The garbhagriha doorway is a typical Hoysaḷa piece with the medallion, pilaster and scroll ornamentation on the jambs and a Gaja-Lakṣmī group in the middle of the lintel. Above the lintel is an indented eaves-shaped cornice surmounted by a row of five

turrets of which those at the extreme sides are curvilinear in design and the rest Draviḍian. On the right jamb of the doorway is represented Kōḍaṇḍa-Rāma with his consort Sītā, while on the left is depicted a horse-faced anthropoid figure holding in his two hands ladle (right) and kalaśa (left). It is not known what figure it represents; it cannot perhaps be Hayagrīva since his attributes as laid down in the Viṣṇudharmōttara are different.

The main image of Chennakēśava inside the garbhagriha stands in samabhaṅga on a Garuḍa pedestal, having a stone prabhāvali which rises in the form of an arch (Pl. II, 3). Including the prabhāvali and the pedestal, the image is about 7' high. The ten incar-

nations of Viṣṇu are carved on the prabhāvali in six circular panels in this order, running from left to right: Matsya; Kūrma and natural Varāha; Narasimha and Vāmana; Paraśurāma and Rāma; Balarāma and Kṛishṇa; Kalki. The main image is beautifully carved with minute details of ornamentation and graceful contour of the limbs. The face wears a pleasing smile with the chin, nose, eyes and lips boldly delineated. Behind the tiara is carved a nimbus whose front face has been carved with two rows of deeply cut petals. The god wears makarakuṇḍalas, necklaces, yajñōpavīta, kaṭibandha and garland-bearing girdles in addition to wristlets, armlets, rings and bhujakīrti. In the four hands of the god are held padma, śankha, chakra and gadā. On either side of the god stand the figures of his consorts; but these are of smaller size.

Bettadapura.

The village of Bettadapura was the seat of a line of Pālleyagārs whose progenitor is said to have been a certain Vikrama Rāya, a fugitive from Dvāraka. His son was Chengal Rāya about whom several curious tales are narrated. For details *see*

History.

Mysore Gazetteer, Vol. V, p. 644. The dynasty continued till about 1645 A.D. when the place was taken, along with Periyāpaṭṇa, by the Mysore army under Dalavoy Dodḍa Rāja. Thereafter the chiefs became subordinate to Mysore, till the jagir of Beṭṭadapur was resumed by Tipu Sultan. As indicated by the ruins of the fort walls at the place, it appears that there were two lines of fortification built of both dressed stone boulders and mud and provided with a number of bastions and batteries.

Bettadapura Hill.

To the south-east of the village lies the isolated conical hill with its temple dedicated to god Mallikārjuna called locally Siḍilu Mallikārjuna (Pl. IV, 1). The hill is approached by a flight of about 3,000 steps and the following are the points of interest we come across as we climb up the hill, including those which are situated on either side of the path leading from the village:

1. A Nandi maṇṭapa enshrining Basava on a pillar. The pillars are rude and Draviḍian in type. Probably a 17th century structure.

2. A pond and a maṇṭapa. Inside the latter there is a bull. The maṇṭapa is surmounted by a brick and mortar tower of perhaps the 17th century. The land around this maṇṭapa is being used as a burial ground by the Lingāyats of the place.

3. Āñjaneya temple and two caves—all of which are described in M.A.R. 1924.

4. A vacant characterless temple with Draviḍian pillars of about the 17th century in the front maṇṭapa. Inside the cell there is the liṅga; but the Nandi has been removed to some other place. The path near this maṇṭapa runs along a brick flooring and the bricks are reported to measure 10" × 10" × 2". The bricks belong probably to the Pälleyagār period.

5. Sūle-kola. A large pond overgrown with lantana. Contains no water.

6. Foot of hill. A tōraṇa-gamba, plain in workmanship excepting only for its architrave surmounted by three kalaśas. From the Kannaḍa inscription on the lintel piece it is learnt that a certain Mallājamma caused this gateway to be made and endowed as an offering to the god Annadāni Mallikārjuna. The circumstance that No. 5 is beside the toraṇa-gamba indicates that Mallājamma was a courtesan. Compare also the inscription on the pedestal of the Nandi mentioned under No. 8 below. The path leading to the foot of the hill from this tōraṇa gateway is paved with stone boulders.

7. Gaṇapati shrine facing west. Has a porch of one ankaṇa in front supported on characterless Draviḍian pillars. Inside the cell there are a liṅga and a rude Gaṇapati relievō.

8. Towered entrance gateway built like the mahādvāra of a temple and consisting of two jagalis with cubical pillars of the Draviḍian type. The tower is of brick and mortar, consisting of three tiers and surmounted by three stone kalaśas. On either side of the gateway there are two elephants carved of stone. Towards the

hill side also there are two similar elephants. On either side of the gateway on the outside there are also two small shrines facing each other, one enshrining Chaṇḍikēśvara (right) and the other Mahishāsūramardini (left). At a little distance from the gateway and facing it there are a Nandi maṇṭapa and an uyyāle-kamba. The bull in the Nandi maṇṭapa is of good workmanship and was endowed by Muddumallājamma who is mentioned in the inscription carved on the pedestal of the image to have been the courtesan or *pūnyastri* of Basavayya, son of Doḍḍayya, the Prabhu of Kanikāranahalli. The pillars of the maṇṭapa are Dravidian in type having the cubical and sixteen-sided mouldings. On the southern face of the base of the north-east pillar there is the figure (in relief) of a lady devotee standing with folded hands under a trefoil arch. She is perhaps Muddumallājamma mentioned above. On the northern face of the south-east pillar there is a similar panel carved with the figures of a lady and her boy, the latter clad in princely garb.

To the south of the uyyāle-kamba mentioned above there is a Śiva temple facing north. The structure is architecturally unimportant and consists of a main cell with a verandah and pātālāṅkaṇa. The doorway of the main cell is supported by four-handed dvārapāla figures standing cross-legged. On the jambs and the lintel piece a string of rosary beads is carved. On the cubical mouldings of the pillars of the verandah are found the images of devotees, Gaṇapati, liṅga, seated lion, flower, etc.

The image of Mahishāsūramardini in the cell to the south of the entrance gateway is a good piece of sculpture representing the goddess in a vigorous attitude, though the features of the image are rather crude. With one of her left hands the goddess has pulled out the tongue of the buffalo demon, while with one of her right hands she has pierced his body.

Against the north wall of the gateway is an independent stone representation of a seven-hooded Ādiśeṣha shading a liṅga. The hoods wear kirīṭas. Against the south wall of the gateway is a large-sized tortoise.

The image in what is called the Chaṇḍikēśvara shrine is really Virabhadra.

The Dravidian type pillars of the entrance gateway have on their cubical mouldings the relieve figures of the liṅga, bull, devotees, etc. On the northern jagali there is a Nandi and on the southern one there is a pādapiṭha of good workmanship. There is also a stone relieve figure of a devotee placed against the south wall. The inner walls and the ceilings of the gateway were once full of paintings depicting several gods and goddesses as also scenes from the Śaiva Purāṇas. Among such figures and scenes mention may be made of Brahma, many-headed Mahādēva, Śiva as a Yōgi, Vēṇugōpāla, marriage of Śiva and Pārvatī, the visit of Pārvatī to her lord in penance, ten-headed Rāvaṇa praying Lord Śiva for the gift of His Ātma-liṅga, etc. The paintings are already fading and would be lost very soon if they are not properly preserved and copied.

9. The steps leading up the hill commence from the gateway. Nearby there are a Nandikamba to the left, and a maṇṭapa to the right. There is also a tōrana gateway. Many of the steps are carved with figures of devotees and inscriptions giving their names.

10. Another tōrana.

11. Do

12. Between the tōranas Nos. 9 and 10 there is a single boulder containing nine steps.

13. Another tōrana.

14. A maṇṭapa gateway, rude in construction and characterless. Has some crude sculptures representing Nandi, Durgā, etc., placed on the jagalis. The basava in the maṇṭapa is called Diṇḍugallu-Basava.

15. A maṇṭapa gateway with a tōrana behind. Just opposite to this spot on the south side there are two tors abutting on each other with a very narrow grotto in between them. The tors are called Madavaṇigana-kallu in memory of a story which is narrated as follows: A newly married couple were passing that way when they were caught in heavy rain. They therefore entered the grotto for shelter; but never came out. It is said that Lord Śiva was pleased to absorb them unto Himself. Be the story as it may, the tors produce very clear echo at this spot.

16. Another maṇṭapa gateway having Nandi on both the jagalis.

17. Sankrānti maṇṭapa consisting of three aisles with tall Dravidian pillars. On the Sankrānti day the processional image of the God is brought over here and worshipped. The maṇṭapa is built at the end of the ridge about half way up the hill. In the middle of the maṇṭapa there is a platform meant for the god.

18. Another maṇṭapa gateway with a pond on the north side.

19. A tōrana.

20. A nandi placed in the open. The original maṇṭapa in which it had been enshrined and was called Moḷakālmuri-maṇṭapa. probably because the steps here are very steep and climbing up is too taxing for the knees, has now collapsed.

21. A plain rude maṇṭapa about to collapse.

22. A tōrana.

23. A natural cave.

24. Virabhadra temple. This is a characterless structure of about the 16th century having in its navaranga and front verandah Dravidian pillars of rude workmanship. But the image of Virabhadra inside the cell is of good workmanship, the attitude being vigorous and the features boldly outlined.

25. A tōrana and a gateway maṇṭapa.

26. A gateway maṇṭapa with a collapsed tōrana-gamba in front.

27. Way leading to Nārada-tīrtha,

28. Way leading to Nāgara-dōṇe. Between No. 27 and No. 28 there is a large boulder.

29. Outline of a Hanumān figure carved on a boulder to the right of the steps.
30. A rude proportionless Nandi of potstone placed on a pīṭha of hard stone.
31. A gateway maṇṭapa. On a high rocky boulder to its north is set up a pillar bearing a couchant Nandi facing the temple of Mallikārjuna.
32. To the right of the rocky boulder there is a way leading to a natural pool of water called Bāla Gangā tīrtha.
33. A gateway maṇṭapa.
34. Entrance to temple enclosure. The jambs have beaded and floral ornamentation.
35. Annadāni Mallikārjuna temple with a compound wall of brick and mortar built on a course of stone slabs placed edgewise. From this summit of the hill a fine view of the country around is obtained.

ANNADĀNI MALLIKĀRJUNA TEMPLE.

Though there are about twenty inscriptions in the premises of the temple, it is a pity that none of them refers to the construction of the original structure. We have thus to fall back upon typological evidence only and the architectural and sculptural peculiarities met with in the monument.

History.

The outer walls of the main temple consisting of a square garbhagriha with a plain doorway, a closed śukanāsi, also with a plain doorway, and a navaraṅga, (Pl. III, 2) are raised on a basement consisting of four plain cornices, of which the second from the bottom is sloping and provided with dentil mouldings at the corners. The walls are plain but relieved at intervals by right-angled pilasters between whose shafts and their surmounting mouldings runs a middle cornice all round the temple, as in the earlier Chālukya structures in the Shimoga District and the later Ikkēri school of buildings. Owing to the thick coating of chunām on the walls the details of the several basement and other mouldings cannot be seen. Similarly the details of the eaves also are hidden by the roofing of the later verandah of the Pālleyagār period. But it appears in one or two places that the eaves are sharp and plain.

Outer View.

The navaraṅga of the temple has two doorways. That on the east is the earlier one; but that on the south appears to have been put up during the Pālleyagār period. Inside the navaraṅga the four central pillars are all of the same type, each consisting of a square base and a cylindrical shaft, of which the bottom has an eight-sided moulding overlaid by a sixteen-sided one and the top having four dentil mouldings at the corners covering a drum-shaped moulding between which and the square abacus above there is a wheel moulding. The stones of the walls, pillars, ceilings,

Navaranga.

etc., are all granite. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant inset in a circle in the middle.

The līṅga inside the garbhagṛīha, which is about 2½' high is called by various names : Annadāni Mallikārjuna, Sīdīn Mallikārjuna, Bhūtanātha, Vijayādrinātha, Vinārpaṇēsa, etc., each name having some mythological story to explain it.

There are many small stone images placed in the navaraṅga (Pl. IV, 2): Virabhadra, Dakṣiṇāmūrti, Gaṇēsa, Saptamātrikas, Kēśava, Bhairava, etc., some of which may be considered good works of art, though all of them may perhaps be ascribed

Images. to about the 17th century when the verandah around the temple and the shrine of the goddess were constructed.

By far the most important, perhaps, among the sculptures in the navaraṅga is the portrait statue of a royal bhakta standing in the north-eastern corner of the hall with the hands folded, the head bent in reverence and the body gorgeously garbed and

A Royal Devotee.

decked with a wonderful variety of jewellery carved with minute delicacy of detail characteristic of Hoysaḷa workmanship (Pl. IV, 3). The devotee wears an exuberantly carved five-tiered tiara, quadruple pearl ear-rings, rudrāksha and other necklaces inset with diamonds, etc., in addition to the usual armlets, wristlets, rings and a very rich girdle which is gracefully worked with beaded strings and garlands and secured in the middle by a charming simhalalāṭa buckle. He wears also an yajñōpavīta and a flowing chain-like beaded ornament in the upavīta mode. His beard is shaven from below the ears and his whiskers are realistically touched up. He wears a *dhōti* like a *grihastha* and a waist cloth overlaying it. His eyebrows are long and have a graceful curve. His nose is long and straight, while the chin is pointed. His lips are clearly outlined. The canopy under which he stands is pentafoiled and carved in the middle with the figure of a simhalalāṭa. The ridge of the canopy is worked with floral ornamentation represented as issuing out of the long trunks of lions which are shown on the abaci of the pilasters on either side of the devotee. These pilasters are undoubtedly Hoysaḷa in design having the cubical, the bell, vase, wheel and other mouldings. Further the lions on the abaci are shown in the attitude of attacking and being attacked by a person who is represented very much like Saḷa, the progenitor of the Hoysaḷas. The occurrence of this figure, the workmanship of the sculpture, and the style of the pilasters on either side of the image make it probable that the image represents a Hoysaḷa emperor. The low roof of the temple, the cylindrical pillars of the navaraṅga and the plain right-angled pilasters on the outer walls suggest that the main temple of Mallikārjuna was built during the early days of the Hoysaḷas. But the workmanship of the canopy under which the portrait statue stands suggests a later period, say circa 1300 A.D. If this is the date of the statue and if the image represents a Hoysaḷa emperor, the statue may be identified

with Ballāla III. Unfortunately the image bears no inscription on its pedestal, but a nāgabandha. On the right armlet there is a figure of Vīrabhadra, and on the left one, a figure of Nandi, while on the kirīṭa there is the figure of a līṅga.

On either side of the navaranga doorway the figure of the dvārapālas are crude in workmanship. The verandahs to the south and north of the temple are each six-aisled and the pillars here are all roughly worked, having cubical and eight-sided mouldings. On the south side of the southern verandah additional maṇṭapas are existing and they perhaps belong to the 17th century. The eastern porch of the Nāyak Kachēri on the southern side has four Dravidian type pillars having capitals provided with plantain bud hangings. On the cubical mouldings of these pillars are carved relievo figures of Kāḷingamardana, Umāmahēśvaramūrti with bull, Vīrāñjanēya, dancing lady, bull, squatting lion, cow licking the līṅga, nāgabandha, etc. The ceiling of the porch is raised on two sets of corner stones. From the middle of the ceiling there is suspended a huge bronze bell.

The shrine of the goddess Bhramarāmbike which is to the north-west of the main temple consists of a single cell and a śukanāsi. In its style of workmanship the image resembles the images of Apītakuchāmbā and Girijāmbā at Nandi. The front hands of the goddess are in abhaya and dāna, while the back hands hold padma.

There is a narrow verandah in front of the temple with a wall running north to south on the east. In the middle of the wall right opposite the entrance of the main temple, is inserted a perforated screen of potstone.

On the northern side of the temple enclosure there is a stone oil mill.

To further east of the temple enclosure and directly opposite the screen mentioned above, there is a huge boulder on which is set up a pillar bearing on its abacus a couchant Nandi facing the main temple.

CROMLECHS NEAR BETTADAPURA.

At a distance of about $2\frac{1}{2}$ miles to the west-north-west of Bettadapura we come across a large expanse of stepped country in continuation of a range of hills called locally Site-gudda. This country is bounded on the east by Alpanāyakanahalli, on the west by Tarikallu and Chiknēraḷe, on the north by Hunisetappalu and on the south by Byāḍara Biliguli. At a distance of about four miles to the place last mentioned there are two villages named Chikka Honnūru and Dodḍa Honnūru. All over the ridge of the stepped country are found innumerable cromlechs varying in their diameters and consisting not only of single rings of stones but also double ones sometimes (Pl. VI, 1 and 2). In the middle of some of the cromlechs the swastika-like walls of the dolmen chamber are laid bare. In some places the cap stones are visible. The boulders forming the rings resemble those at Hungunda in the

Bowringpet taluk of the Kōlār District. The diameter of the smaller cromlechs is about 10', while that of the larger ones varies from 15' to 20'. It is reported that the surrounding villages like Byāḍara Biliguli, etc., are also full of cromlechs. And they appear to continue right up to Rāmanāthapura and as far west as the western borders of the State. The circumstance that near Beṭṭadapura there are villages called Chikka Honnūr and Doḍḍa Honnūr appears to support the theory enunciated in M.A.R. 1941, p. 58, that the authors of these cromlechs might have been prehistoric gold miners.

HASSAN DISTRICT.

Ramanathapura.

LAKSHMINARASIMHA TEMPLE.

The temple of Lakshmīnarasimha at Rāmanāthapura is a small plain structure situated just opposite the Paṭṭābhirāma temple. It consists of a main cell and a front maṇṭapa with plain walls and ceiling. But the main image (Pl. V, 2) which is a little above two feet in height including the prabhāvali is of good workmanship and reminds us of the sculptural characteristics of the Mysore school during the period of Chikkadēvarāja Oḍeyar, particularly in regard to the bold outline of features, the contour of the limbs and abdomen, the drapery and the modestly ornamented koḷaga type kirīṭa. The fingers are short and thick, though the posture is erect and graceful. In the four hands of the god are found the following attributes: padma, chakra, śankha and mace (broken). The god is seated in sukhāsana with the right leg placed on lotus and his consort Lakshmī (two-handed) seated on his left lap. The goddess embraces the god with her right arm and holds padma in her left hand. Her breast is secured by a band. Her drapery shows good workmanship. The folds of her sari are disposed as in the images of Apītakuchāmbā and Girijāmbā at Nandi. On the prabhāvali are carved the ten avatāras of Viṣṇu in eight panels from right to left as follows: anthropoid Matsya, anthropoid Kūrma, anthropoid Varāha, Vāmana and Paraśurāma, Balarāma, Kṛishṇa, Buddha (standing like Jina) and Kalki. On the left side of the pedestal a two-handed standing Garuḍa is represented in the attitude of holding the amṛitakalāśa. On the whole, the image speaks well of the standard of art of the period.

PRASANNA SUBRAHMANYĒŚVARA TEMPLE.

The Prasanna Subrahmanyēśvara temple at Rāmanāthapura is a large structure built in the Draviḍian style and consists of a garbhagriha with a cell on either side and a large mukhamanṭapa converted latterly into two compartments and a front

verandah having sixteen-fluted pillars whose shafts are secured in the middle by an eight-sided band. The outer walls are plain and characterless. The main temple is surrounded by a pillared verandah on all the sides, while to the east is the towered gateway. The parapet walls of the temple and of the *prākāra*, as also the tower are built of brick and mortar and consist of the floral, the medallion, the trefoil arch and parrot motifs characteristic of the 17th century. The temple is architecturally unimportant.

But the seven-hooded *Nāga* in the main cell is of large size and is ornamented with a *kirīṭa* on each of the hoods. The sculpture is of good workmanship and shows fine polish over its surface. The coils rising in tiers are boldly shown.

Subrahmanya.

In the southern cell is kept the processional image of the *Lakshmīnārasimha* temple, while the northern cell is used as the strong room for storing valuable things belonging to the temple.

PATṬĀBHI-RĀMA TEMPLE.

Like the *Subrahmanyēśvara* temple, the *Paṭṭābhi-Rāma* temple is also a structure built in the Draviḍian style, but without a tower over the *mahādvāra*. The temple faces east and has a large *prākāra*. The main temple inside the *prākāra* is a plain structure with no ornamentation whether in regard to the basement or the outer walls. It consists of a broad *garbhagriha*, a square *śukanāsi*, a *navaraṅga* divided at present into two compartments and a front verandah of three squares. The pillars inside the *navaraṅga* as well as those of the verandah are Draviḍian in type and consist of cubical and eight-sided mouldings as usual. The ceilings are all plain, except that of the *garbhagriha* which is raised on two sets of corner stones with a flat middle.

The sculptures of the *Paṭṭābhi-Rāma* group inside the main cell are impressive in their delineation of features, though the figures are of modest workmanship (Pl. V, 1). The main image of *Rāma* is seated in *sukhāsana* on a *padma-pīṭha* with a *prabhāvali* behind.

The god is two-handed, the right being in the *abhaya* pose with *padma* and the left one embracing *Sītā* who is seated on his left lap. The goddess holds lotus in her right hand while her left hand is hanging down. Her breasts are secured by a band. On the *prabhāvali* the ten *avatāras* of *Vishṇu* are not represented; there is only the representation of a *kīrtimukha* in the middle of the *makara tōraṇa*. The posture of the image of *Rāma* is graceful. The god wears the usual ornaments on his body and limbs as also the *yajñōpavīta* and a flowing garland. His nose is rather long and pointed while the lips show an archaic smile. To the right of the god stands *Bharata* with an umbrella in his hand; to the left stands *Śatrughna* with a flywisk.

Further to left and facing south stands Lakshmana with his hands folded and a bow on his left shoulder. Further to right and facing north stands Āñjanēya, also with the hands folded. The folds of the drapery are indicated by wavy lines, while the kirītas, particularly the one worn by the main god, are well worked. The image of Sītā is conventionally represented and is too small. The archaic smile is common to all the images.

The processional image of the temple is a Kōdaṇḍa Rāma group. The image of the goddess in a shrine to the north-west of the main

Metal Images. temple is called Kanaka Sītā and appears to belong to a period later than the main group of images. Among the other metal images in the temple may be mentioned the following : Rāmānujāchārya, Dēsika, Tirumaṅgai Ālvār. four-handed Lakshmī with abhaya, lotus, lotus and dāna.

BANGALORE DISTRICT,

CHENNAPATNA TALUK.

Honganur.

The village of Honganūr which lies at a distance of about four miles from Chennapatna on the Sātnūr road, appears to be an old place dating from the Chōla times. It was converted into a full agrahāra town during the Chōla or Hoysala period with a Vēṇugōpāla temple in the south and a Rāmēśvara temple in the north-east and a large tank in the east.

History.

VĒṆUGŌPĀLA TEMPLE.

The Vēṇugōpāla temple is a plain structure of stone constructed during the late Vijayanagar period with a towerless mahādvāra. The main shrine has a garbhagriha, a śukanāsi, a navaraṅga of four octagonal pillars and a porch having sixteen-sided pillars. But the image of Gōpāla playing on the flute is beautiful, though along with its stone prabhāvali it appears to be of the Vijayanagar period. The god has his hair disposed in the form of a jaṭāmakuṭa.

General Description.

LAKSHMĪ TEMPLE.

The Lakshmi temple which stands to the right of the Gōpāla temple is a pre-Hoysala structure. The six pillars of the maṇṭapa bearing Chōḷa inscriptions and the small doorway of the temple are interesting. The pillars are round with early type of bell, vase-shaped, wheel-shaped and round small mouldings. But the image of Dēvi appears to be of the late Vijayanagar times.

RĀMĒŚVARA TEMPLE.

To the north-east of the Vēṇugōpāla temple and near the tank stands the

Rāmēśvara temple with a garbhagriha, a śukanāsi, a four-pillared navaraṅga and a porch of two pillars, all of granite.

General Description. The porch pillars are cylindrical and plain, but the navaraṅga pillars are round with corner hoods, tasselled, cylindrical and vase- and wheel-shaped mouldings and elegantly designed mango drops. The liṅga is dark and medium-sized with a flat top. In the navaraṅga there are two sculptures of Gaṇēśa of fine Hoysala workmanship and a beautiful group of the Saptamātrikas with Vīrabhadra and Gaṇēśa guarding the group.

MYSORE CITY

PAINTING OF THE BATTLE OF KURUKSHETRA

BY THIPPAJEE

AT THE JAGANMOHAN PALACE CHITRASALA

(Pl. I.)

In the Palace Chitraśāla at the Jagannōhan Palace, Mysore, there is a framed water colour painting of 2'-6" × 2'. At the left hand bottom corner of it, in the margin, are the following words in misspelt English "Dran by Thippajee, Chitrgar, Shikarpur, 3-8-'88". Since J. Whatman's drawing paper has been used along with, perhaps, modern instruments like the bow-pen, crowquill, compasses, etc., in addition to materials like the Indian ink, Chinese white and some other colours of probably foreign import, it is highly probable that the date is 1888.

It is apparent also that the artist was a man coming from a hereditary family of painters belonging to Shikāripur. He must have been patronised by the Mysore Court for which presumably he painted the picture; but his traditions appear to have been those of the architects of the North Shimoga District well known as the Guḍikāras, slightly influenced by western technique.

The picture belongs to the late Mysore School of the Karnātak style of painting as existing in the latter part of the 19th century. The style corresponds to the Rajput style of Northern India and was developed under the Vijayanagar Empire and patronised at the courts of the numerous principalities of South India including Mysore and Tanjore.

The style flourished at the Mysore Court in the days of Kṛishṇarāja Wāḍiyar III and numerous paintings of the 19th century in that style are still available in Mysore.* This late Mysore School is characterised by the great attention paid to every part of the picture and the masterly craftsmanship shown in executing the minute details in line work. The artists appear to have been specialists in miniature painting and in ornamental design.

The mode of painting is *tempera* and among the colours used some were perhaps prepared by the artists themselves locally. In the present picture some later artist appears to have applied rather indiscriminately a strong white paint resembling Chinese white to the faces of Kṛishṇa and Arjuna, their umbrellas

* Cp. The Mural Paintings at the Jagannmohan Palace, Mysore—M.A.R. 1938, pp. 47-71

and their horses, thus bringing them into undue prominence. Barring this jarring effect the picture is a beautiful one of an extraordinary high class and of great artistic value.

The picture shows the commencement of the battle of Kurukshētra or the Mahābharata battle when Kṛishṇa taught Arjuna the philosophy of action as given in the Bhagavadgita. In the central field are two chariots, on one of which is kneeling, ready for action, the venerable Bhīshma, the grand uncle of the Pāṇḍavas and Kauravas, who was also the Commander-in-Chief of the Kaurava army. His identity is established by the palm-tree crest or 'Tālādhvaja' under which he kneels.

Opposite to him, in a chariot drawn by four white horses and under the Hanu-mān crest kneels Arjuna, the great archer hero of the Pāṇḍavas with his weapons thrown down and his hands folded. He is intently listening. On the driver's seat is seated Śrī Kṛishṇa holding the reins of the horses with his left hand and explaining his philosophy to Arjuna. His right hand which holds the whip is raised in exhortation and the whole group is extraordinarily expressive. Around the two chariots are the two great armies arrayed against each other. A noteworthy group at the top of the picture consists of the Pāṇḍava and the Kaurava leaders facing each other, with the terrible Bhīma, looking almost like a Rākshasa, ready to rush upon his foes with an uplifted mace.

On the whole the picture is one of great interest, since its subject is one of the most interesting in Hindu mythology and its execution is exquisite.

PART IV—NUMISMATICS.

The following six coins were purchased from the Provincial Museum, Lucknow, during the year :—

1. A billon coin of Ghiyasud din Balban (I.M.C. 156).
2. A copper coin of Ala-ud-din Muhammad Shah II of Delhi (I.M.C. 227).
3. A billon coin of Ala-ud-din Masud Shah : (Rev : Chauhan Horseman with Masud Shah) (Nelson Wright D.M.C. 214-B).
4. A silver coin (Ādivarāha type) of Bhōjadēva I (840-90 A. D.) Gurjara Parihara King of Kanauj (Smith, I.M.C. 241):
Obverse: Two-line inscription reading—

Srīmad Ā
di Varāha

Reverse: The boar incarnation of Viṣṇu standing to right.
5. A gold coin of Gōvinda Chandradēva of Kanauj (1104-1155 A.D.).
6. A copper coin (debased type) of Vāsudēva :
Obverse: King standing facing.
Reverse: Śiva and bull. No Legend.

Thirteen coins, as mentioned below, were purchased from the Archæological Department, Gwalior State :—

COINS OF THE NAGA DYNASTY.

1. A copper coin of Bhava Nāga (New Type) :
Obverse: Bull walking to right.
Reverse: Legend and trisūla.
2. A copper coin of Bhīma (C.M.I., Pl. II, 15):
Obverse: Peacock to left.
Reverse: Legend in two horizontal lines (incomplete).
3. A copper coin of Brihaspati (C.M.I., Pl. II, 18):
Obverse: Recumbent bull to right.
Reverse: Legend.
4. A copper coin of Dēva (C. M. I., Pl. II, 24):
Obverse: Wheel with spokes.
Reverse: Legend.
5. A copper coin of Gaṇēndra (C. M. I., Pl. II, 20):
Obverse: Bull walking to left.
Reverse: Legend.

6. A copper coin of Prabhākara (New Type):
Obverse : Bull to left.
Reverse : Legend.
7. A copper coin of Skanda (C. M. I., Pl. II, 16):
Obverse : Peacock.
Reverse : Legend (indifferent) ; two upright strokes.
8. A copper coin of Vasu (New Type).
Obverse : Peacock.
Reverse : Legend (indifferent) ; two upright strokes.
9. A copper coin of Vibhu (New Type):
Obverse : Bull walking to left.
Reverse : Legend and goad.

INDO-SASSANIAN COINS.

10. A billon coin of Gadhaya—Circa 9th century A. D. (C. M. I, Pl. VI, 16)
Obverse: Śrī and dots.
Reverse: Altar with attendants.
11. A billon coin of Mihira Bhōja of Kanauj (C. M. I., Pl. VI, 21):
Obverse: Boar standing to right.
Reverse: legend.

COINS OF THE SULTANS OF DELHI.

12. A copper coin of Alaud-din Mahammad Shah II Khilji—A. H. 714
(I. M. C. No. 225)
13. A billon coin of Ghiyasuddin Taghlak—A.H. 722 (I. M. C. No. 284).

A set of 39 and another of 24 gold coins were discovered during the year in the Kolar District. They are being studied in detail and steps are being taken to acquire them for the Archæological Office Museum.

Through the Curator, Mysore Government Museum, Bangalore, six copper coins were received for examination. These coins belong to the Kushan dynasty and their types are already known.

PART V—MANUSCRIPTS

“Bengaluru Kempa-rayara yuddha-desagala jayapradada padagalu ”

(Songs in praise of the wars and conquests of Kemparāya of Bangalore).

There is, at the Government Oriental Library, Mysore, a paper manuscript copy (No. K. B. 281) with the above-mentioned title. The copy which appears to have been prepared during the time of the late Mr. Lewis Rice, consists of six leaves only, written on both sides and the written matter is in verse form purposed to be sung in the ‘Kannāḍa Kāmbōḍi’ rāga. The verses or songs are classified under two chapters, with their headings written at the top of the pages as follows :

1. Yimmaḍi Kemparāyara padagaḷu —Yuddha.
2. Do —Dēśajayaprada.

Thus the first chapter deals with the wars of Kempe Gauḍa II of Bangalore, while the second one deals with his conquests. The first chapter contains one pallavi and 19 verses ; the second, one pallavi and 39 verses. God Vināyaka, Goddess Śārādāmbā and the Guru (of the author) are invoked at the beginning of each chapter. But the name of the author does not appear anywhere. It looks probable that he was a contemporary of Kempe Gauḍa II and perhaps even a court poet in his employ. The original manuscript from which the copy at the Oriental Library is transcribed, appears to have been written during the earlier half of the 17th century or at any rate shortly before 1638 A.D. since about this date Kempe Gauḍa II was ousted from Bangalore and compelled to retire to Māgaḍi, which fact is not mentioned in the manuscript under review and since of the two dates mentioned in the manuscript the latest appears to correspond to 1635 A.D.

Though the manuscript is a small one, it appears to be historically useful in view of the fact that much is not known about Kempe Gauḍa II, particularly in connection with the part played by him in establishing the power of his suzerain, the Vijayanagar emperor Venkaṭarāya II at Penukoṇḍa.

The first chapter details the wars of Kempe Gauḍa. It begins with an invocation to God Vināyaka, the Goddess Śārādāmbā and the Guru, as already mentioned. The pallavi of the song reads :

ದಕ್ಕಿ ತೋ ನಿನಗೆ ಪಂಥೆ

which means that Kempe Gauḍa was able to accomplish the oaths he took, evidently to gain victories in the wars he undertook.

Next, the titles of the chief are given in the form of a verse. They are as follows :—

1. Rūpa-jayanta (unequalled in being handsome) ;

2. Dikkeṇṭara-vijasa-gaṇpa (one who was able to make the eight directions tremble at his successes) ;
3. Maṇḍala-pati (governor or chief of a province) ;
4. Venkaṭarāyara-bhuja-daṇḍa (the chief support of Venkata Rāya II, evidently the Vijayanagar king, who was ruling from Penukoṇḍa) ;
5. Svāmīdrōhara-gaṇḍa (a terror to traitors) ;
6. Chikka-rāya (probably means that he was next only to the Vijayanagar sovereign in importance. The title also seems to distinguish him from his father Hiriya Kempa or Kempe Gauḍa I).

WARS OF KEMPE GAUḌA II.

An account of the wars of the chief is next given, in the following order:—

A certain Aiyama Gauḍa is said to have captured by malice, the fortresses, the treasures, elephants, horses, and the territories belonging to Khaṇḍendudhara and to have boasted that there was none equal to him in prowess. Kempe Gauḍa sent words of advice which were disregarded, whereupon he marched against him, surrounded Kōlāla, ransacked the entire country, captured the enemy's army and struck terror into the hearts of the chiefs so much so that they thought of him as being unequalled in all the three worlds.

Having conquered the strong fort of Balagoṇḍanahalli and slighting the confederacy formed by the alien chiefs, he besieged Hoskōṭe and conquered it. Thenceforward he strengthened four fortresses (including Bēṭerāyanagudi), provided them with cannons and harassed his enemies so that his good fame spread throughout the Karnāṭaka country.

Having collected a formidable army consisting of elephants and valiant warriors, he repaired to Penugōṇḍa where he won the approbation of the emperor Venkaṭarāya and was offered his protection.

Thereupon he set out on a military expedition. He first encamped to the east of the tank at Ballālapura where he gathered together the neighbouring chiefs. With the latter he marched to besiege Hoskōṭe, following Venkaṭanṛipa. (It would appear that the Vijayanagar king led the expedition himself against Hoskōṭe and that Kempe Gauḍa II, like so many other subordinate chiefs, took part in the expedition). The army encamped on the northern side of Hoskōṭe and besieged the fort. The battle that was fought was very severe. The enemy, being struck with terror, was routed and the place was taken on Sunday, the eleventh day of the bright half of Kārtika in the year Parīdhāvi corresponding to Sunday, 25th October 1612 A.D., whereupon the enemy submitted and was given protection. Kempe Gauḍa thence returned to Bangalore in great glory.

Before long he was again sent for by the Vijayanagar sovereign at whose commands he set out on another military expedition which was well equipped with men and

money. At this time Ananta Rāja, Makara Rāja, Yāchama Nāyaka, Jagga Rāja, Jagadēva Rāya, Timmendra, Rangappa of Sira, Bhaira II, Daḷvoy Chunchanna, and other powerful chiefs collected together a great army and encamped at some distance from Bangalore with the idea of besieging the place. But Kempe Gauḍa II rose to the occasion and utterly defeated the enemy single-handed, putting them to great loss of men and money. Those who yielded were protected. Every one of the chiefs acknowledged Kempe Gauḍa's superiority in power and prowess and implored for peace. The besiegers then withdrew in the way they had come. The news of the success of Kempe Gauḍa on this occasion spread in all directions and was known at Ginjee, Madhura, Tanjore, Vellore, Chandragiri, Chennapaṭṇa, Śrīrangapura, Nañjarāyapaṭṇa, Bēlūr, Periyāpaṭṇa, Sōde, Sonnalāpuri, Siriyāla, Jaḍeya, Ikkeri, Mēlige, Bankāpura, Hāngal, Raichūr, Vijayāpura, Delhi, Benares and Rāmēśvara. (Evidently the last three are purposely inserted just to say that Kempe Gauḍa's fame spread far and wide). Thus did Kempe Gauḍa II, son of Nāchayakempa, conquer his enemies, satisfy the Vijayanagar sovereign, establish the kingdom of Mummāḍi Tamma bhūpāla, and win the grace of Gangādhara of Kakudgiri, Sōmēśvara of Halasūru and the Sadguru Nañjarājēśvara of Gunmaṭapura.

CONQUESTS OF KEMPE GAUḌA II.

The second chapter of the manuscript also begins with invocation to Gaṇādhīpa, Śārādāmbā and Gangādhara Liṅga. In this chapter the beginning verse (*pallavi*) runs as follows—

ಧಾರುಣ್ಯೋಳಿದಿರಾರು | ನಿನಗೆ ಬಳಿದೆ ವಿರವಿಕ್ರಮ
ಯಿಂಮುಡಿ ಕಿಂಪದೊರೆಯಾ

“Oh ! great hero, Kemparāya II, who is there on the Earth that can oppose you ?”

The succeeding verses are addressed to the chief and are in a panegyric style describing how he strived to establish the rule of his sovereign, the Vijayanagar emperor Venkaṭarāya, otherwise called simply as Rāya. Some more titles of the chief are enumerated in the verses, among which Yelahanka-nāḍa-vara-śāsanōddhāra (the preserver of the exalted administration of Yelahankanāḍ), sangrāma pāṛthiva, etc., are mentioned. Seeing that the Vijayanagar throne was now in want of support and that the neighbouring chiefs (*i.e.*, the Pāleyagārs) who had become turbulent and were quarrelling among themselves with a view to extending their own territories, had now besieged Penugonḍe itself, Kempe Gauḍa II set upon himself the task of giving aid to his sovereign. Accordingly he sent messages, etc., through his ministers and invited the emperor secretly to his place. The emperor lost no time in following his advice and set out with a well equipped army consisting of elephants, horses, camels, and infantry. Among the chiefs who now assembled in the presence of Venkaṭadēva Rāya were : Timma Rāja, Rangapati Rāja, Mākārāja, Venkaṭarāja of

Nandyāla, Śrī Raṅgapati Rāja, Timmanāyaka of Veligōte, Venkatappa Nāyaka of Dāmerli, Cheluva Venkaṭa Nāyaka of Rāveḷa, Rāmabhadra-nṛipa, Dalvoy Pāpayya, Krishnama of Pavaḷa (? Pāvuraḍa), Nīraṇēndra of Chavara, Jagaḷēvarāya, Chikka-
iāya, Tammaya Gauḍa, etc. Besides these chiefs, there were many notable warriors, followers, rāyarāhutas, wise ministers, and others. All of them were received according to their rank.

The combined army of the various chiefs who rallied to the standard of the emperor marched forth and encamped at the entrance to the valley of Nelipaṭṇa. From thence the chiefs proceeded and encamped at Kōgileri where they secretly conferred with their emperor regarding their further activities. Thereafter the army arrived at Bētamaṅgala from where the emperor sent word to Kempe Gauḍa II requesting him to join them. The latter being accompanied by Timma Nāyaka of Kereyūr, the chiefs of the neighbouring territories, the chief of Hoskōte, Jēna Bhairava of Dēvaṇḍahalli, Bhairēndra, the chief of Chikkaballālapura, the chiefs of Mysore and Māsti, Chandraśekhara of Hosavūr, Yerrēndra of Bāgalūr and others, met the emperor in state and paid his tribute of loyalty.

The army then marched as far as Ballālapura subjugating the country and proceeded forward to Hiriya Ballālapura whose chief readily submitted to the authority of the emperor, paying tribute. Bālayya of Palavaḷli was sent for and given some territories in appreciation. The army thence marched forward and encamped at Mudigere whose chief Bālalōchana received the blessings of the emperor. At the next encampment at Kaḍakatūr, the chief Raṅgendra was sent for and rewarded. Thus did Kempe Gauḍa bring the various Pāleyagārs under the control of the emperor, one after another, establishing finally his authority at Penugonḍa and crowning him on the 5th lunar day of the bright half of Māgha in the year Bhāva corresponding to the 13th January 1635 A. D.

Kempe Gauḍa II gave his strong support to the empire and made every effort to ensure the regular payment of tributes from the subordinate chiefs. Even the chiefs of Mysore were sent for and rewarded so that they might also respect the Vijayanagar empire. When the emperor Venkatadēvarāya asked Kempe Gauḍa to redeem the territories that belonged to the empire, the chief lost no time in marching forth all round like a Bhīma in battle in the company of many vassal chiefs. He invaded the territories of Vasantanṛipa who, being unable to withstand his strength, readily yielded to his authority in entire submission. Thence he marched against Maleya Hampa and besieged his fort and city. Haṇḍeya Hampa was struck with terror and at once submitted to the authority of the emperor seeking the protection of Kempe Gauḍa. The chiefs in all the eight directions including those of Delhi, Shahpur, Gulbarga, Bijapur, Warangal, and Hamma became afraid of the prowess of Kempe Gauḍa and acknowledged that he was the most indefatigable in the whole world. The mere mention of his name would strike them with terror and they

would readily come forward with tributes, professing their subordination to him. And Kempe Gauḍa, too, would grant them pardon.

Repairing Vutakūra Pālya with ease the chief conquered the territory of Bijāvāra whose ruler Chikkappa II was pardoned on submission. Hosūr was similarly overrun and annexed. Raṇa Bhairava, its chief, approached begging for protection and being pardoned was reinstated as a vassal of the empire.

Seeing that the villages granted to the god Gangādhara of Kakudgiri had lapsed, Kempe Gauḍa made representations to the emperor and had them restored to the god permanently.

For the services he rendered to the empire in redeeming the territories and subjecting them to the authority of the emperor, and for making the throne of the sovereign secure, the emperor bestowed upon him the titles ‘ ಸ್ವಾಮಿದ್ರೋಹರ ಗಂಡ ’ and ‘ ಅರಾಯಭೇರುಂಡ ’ and showered upon him various gifts consisting of the umbrella, flywhisk, garlands, horses, elephants, etc. On his return journey to Bangalore, Kempe Gauḍa stopped for a time at Kolālagere enjoying the hospitality of its chief.

The concluding verses are all in praise of Kempe Gauḍa and describe how he was received at the capital which had been specially beautified for his reception. They also express a wish for his long life and prosperity through the grace of Kakudgiri Gaṅgēśa, Sōmēśvara of Halasur (Ulsūr), Dodḍa Basavēśvara (the Bull in the Basavanaguḍi temple at Bangalore) and Guru Nanjēśvara. Verse 37 of the chapter gives his father's name as Hiriya Kempa (Kempe Gauḍa I) and his mother's name as Channāmbē. The last verse extols him for his having made the Vijayanagar throne secure.

PART VI—INSCRIPTIONS.

CHITALDRUG DISTRICT.

DAVANGERE TALUK.

1

The Durmmāya copper plate grant* of the Kadaimba king Ravimahārāja found in the possession of Mr. Ankalappaḷa Mahādevappa at Kāśipura, Māyakonda hobli. [Plate VII, 1.]

Three plates ; lion seal.

Size 7" × 2".

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಮಾಯಕೊಂಡ ಹೋಬಳಿ ಕಾಶಿಪುರದಲ್ಲಿರುವ ಮ|| ರಾ|| ಅಂಕಳಪ್ಪಳ ಮಹಾದೇವಪ್ಪನ
ವಶದಲ್ಲಿರುವ ಕದಂಬರ ರವಿಮಹಾರಾಜನ ತಾಮ್ರಶಾಸನ.

ಪ್ರಮಾಣ 7" × 2".

I-B—

1. ಸ್ವಸ್ತಿ ಚಿತ್ತಮೃಗವತಾ ವಿಜಯೋಚ್ಚೈಷ್ಯಾಮ್ ಸ್ವಾಮಿ ಮಹಾಸೇನ ಮಾತೃಗಣಾನುದ್ಧಾತಾ
ಭಿಷಿಕ್ತಾನಾಮ್ ಮೂನಪ್ಪನ
2. ಗೋತ್ರಾಣಾಮ್ ಹಾರಿತಿ ಪುತ್ರಾಣಾಮ್ ಪ್ರತಿಕೃತಸ್ವಾದ್ಧ್ಯಾಯ ಚರ್ಚಾಪಾರಾಣಾಮ್ ಅಶ್ವಿತ
ಜನಾಮ್
3. ಕದಮ್ಬಾನಾಮ್ ಅಶ್ವಮೇಧಾವಧೃತಸ್ಥಾನಪವಿತ್ರೀಕೃತಾನ್ವಯಾನಾಮ್ ಶ್ರಿವರ್ಗಸಮ್ಮನ್ನಾ
4. ಶ್ರೀಮಾನ್ ರವಿಮಹಾರಾಜಾ||-ದುರ್ಮಾಯಗ್ರಾಮೇ ಗೃಹವಸ್ತುನಾ ಸಾದ್ಧಂಷಣ್ಣವರ್ತನೀ||
5. ಆನಂದಿವಿಷಯೇ ಕರಣ್ಣಾಗ್ರಾಮೇ ಚತುರ್ತ್ವವರ್ತನೀ| ಅಳವೂರಗ್ರಾಮೇ ಚತುರ್ತ್ವ ವರ್ತನೀ|

II A—

6. ಅನೇಗಲ್ಲಿಗ್ರಾಮೇ ದ್ವಿವರ್ತನೀ|| ಸದತ್ತವಾನ್ವಿಧಿನಾ ಪೈಶಾಖ ಪಾಣ್ಣಮಾನ್ಯಾಂ ಪ್ರತಿಗ್ರಹೇ
7. ಸದಕ್ಷಿಣಂ ಸೋದಕಮಸ್ಯ ಪಾಣಾದದೌ ಪ್ರಯತ್ನಾತ್ಪರಿಹಾರಸರ್ವಮ್|| ಅತ್ರೇಯಸ
8. ಗೋತ್ರಾಯ ವಿದಿತಕುಲೋದ್ಗಮನಾಯ ವೇದಪಾರಗಾಯ ಅಸ್ಥಲಿತ
9. ವೃತ್ತಯೇ ಪರಮ ನಿರ್ಮಾರಗಾಯ ತ್ರಿಯವ್ಯಕಸ್ವಾಮಿನೇ|| ಯುಕ್ತಾತಾ ಪಾಲಯಿತಾ ವಾ
10. ಸ ಪುಣ್ಯಫಲಮವಾಪ್ನೋತಿ ಯೋಷಿಹರ್ತಾ ಹಾರಯಿತಾ ವಾ ಸಪ್ತಾ ಮಹಾಪಾತಕ

II B—

11. ಸಂಯುಕ್ತೋ ಭವತಿ ||೧|| ಮೂನವೇಚಪ್ರೋಕ್ತಮ್ ||೧||-
12. ಬಹುಭಿವ್ಯಸುಧಾಭುಕ್ತಾರಾಜಭಿನ್ನಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯಥಾಭೂಮಿತಸ್ಯ ತಸ್ಯ ತಥಾಫಲಮ್
13. ಸ್ವದತ್ತಾ ಮ್ಪರದತ್ತಾಂ ಬಾ ಯೋಹರೇತವಸುನ್ಧರಾ ಪಪ್ಪಿಂ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂ
ಜಾಯತೇಕ್ರಿಮಿ²

* Information regarding the existence of this record and a few other copper plate grants at Kaviledurga, Tirthahalli Taluk, and an unread lithic record at Nagar, was kindly given to the Archaeological Office by Mr. H. Deverappa, B.A. (Hons).

¹ ಮಹಾರಾಜಃ. ² ಕ್ರಿಮಿಃ.

14. ಸ್ವನ್ದಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯಾತ್ಮಪಾಲನಮ್¹ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿ
ದಾನಾಭ್ಯೇಯೋನುಪಾಲನಮ್²
15. ಅದ್ಭಿದ್ಧೃತಂ ತಿಭಿರ್ಭುಕ್ತಮ್³ ಸದ್ಭಿಶ್ಚ ಪರಿಪಾಲನಮ್⁴ ಏತಾನಿ ಚ ನಿವರ್ತನೇ⁵
ಪೂರ್ವರಾಜಕೃತಾನಿ ಚ||-

III-A—

16. ಅನ್ಯಾಯೇನ ಕೃತಾಭೂಮಿಂ ಅನ್ಯಾಯೇನಚಹಾರತಾ ಹರನ್ಯೋಹಾರಯನ್ತ್ಯಶ್ಚ ಹನತ್ಯಾ
ಸಪ್ತಮಂ ಕುಲಮ್⁶
17. ಬ್ರಹ್ಮಸ್ಯೇನ² ವಿಷಂ ಘೋರಂ ನವಿಷ್ಯ³ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ ಬ್ರಹ್ಮಸ್ಯಂ
ಪುತ್ರಪೌತ್ರಿಕಮ್⁴
18. ಬ್ರಹ್ಮಸ್ಯೇನತು ಯಚ್ಛಿದ್ಧಂಪ್ರಚ್ಛಾದಯತ್⁵ಮಿಚ್ಛತಿ ತಚ್ಛಿದ್ಧಂ ಶತಧಾಭೂಕ್ತ್ವಾ⁶ ವಿನಾಶಮಧಿಗಚ್ಛತಿ
19. ಬ್ರಹ್ಮಸ್ಯಂಪ್ರಣಯತ್ಕುಕ್ಷಂ ಶರೀರಂದತಿಲಕ್ಷ್ಮಣ ಬಲೇನಾಕ್ರಮ್ಯಸೌಮಿತ್ರಿದಹತ್ಯಾ ಸಪ್ತಮಂ ಕುಲಮ್⁷
20. ಅಶನಿಹತಮಗ್ನಿದಗ್ಧಂ ಚೋರಹರಂ ರಾಜದಗ್ಧ ಪರಿಹುಷಿತಂ ಭವತಿಖಿಲ ಸಾವತೇಷಂ

III-B—

21. ನಚದ್ರಾಹ್ಮಣಮನ್ಯು ತಾ⁸ ಹತಂ||೧ ಇತಿ ರಾಜ್ಯಾಭಿವೃದ್ಧಿರಸ್ತು :||೧||೧

I-B—

೧. ಸ್ವಸ್ತಿ ಜಿತಮ್ಭಗವತಾ ವಿಜಯೋಚ್ಚಿಕ್ಷುಷ್ಯಾಮ್ ಸ್ವಾಮಿ ಮಹಾಸೇನ ಮಾತೃಗಣಾನುಢ್ಯಾತಾ ಮಿಥಿಕಾನಾಮ್
ಮಾನವ್ಯಸ
೨. ಗೋತ್ರಾಣಾಮ್ ಹಾರಿತಿ ಪುತ್ರಾಣಾಮ್ ಪ್ರತಿಹೃತಸ್ವಾಢ್ಯಾಯ ಚರ್ಚಾಪಾರಾಣಾಮ್ ಆಶ್ರಿತ ಜನಾಮ್ಬಾನಾಮ್
೩. ಕದಂಬಾನಾಮ್ ಅಶ್ವಮೇಧಾವಭೃತಸ್ನಾನಪವಿತ್ರಿಕೃತಾನ್ವಯಾನಾಮ್ ತ್ರಿವರ್ಗಸಂಪನ್ನಾ
೪. ಶ್ರೀಮಾನ್ ರವಿಮಹಾರಾಜಾ^೧ ||-ದುರ್ಮಾಯಿಗ್ರಾಮೇ ಗೃಹವಸ್ತುನಾ ಸಾರ್ಥಿ ಪಣಿವರ್ತನಿ ||
೫. ಆಸಂದ್ವಿಷಯೇ ಕರಜ್ರಗ್ರಾಮೇ ಚತುರ್ಥವರ್ತನಿ | ಅಠವೂರಗ್ರಾಮೇ ಚತುರ್ಥವರ್ತನಿ |

II-A—

೬. ಆನೇಗಲ್ಲಿಗ್ರಾಮೇ ದ್ವಿವರ್ತನಿ || ಸದತ್ತವಾನ್ವಿಧಿನಾ ವೈಶಾಖ ಪೌರ್ಣಮಾಸ್ಯಾಂ ಪ್ರತಿಗ್ರಹೇ
೭. ಸದಕ್ಷಿಣಂ ಸೋದಕಮಸ್ಯ ಪಾಣೌದದೌ ಪ್ರಯತ್ನಾತ್ಪರಿಹಾರಸರ್ವಮ್ || ಆತ್ರೇಯಸ
೮. ಗೋತ್ರಾಯ ವಿಪಿತಕುಲೋದ್ಗಮನಾಯ ವೇದಪಾರಗಾಯ ಅಸ್ತಲಲಿತ
೯. ವೃತ್ತಯೇ ಪರಮ ನಿಸ್ತಾರಗಾಯ ತ್ರಿಮುಖಕಸ್ವಾಮಿನೇ || ಯರ್ಪಾತಾ ಪಾಲಯಿತಾ ವಾ
೧೦. ಸ ಪುಣ್ಯಫಲಮವಾಪ್ನೋತಿ ಯೋಪಿಹರ್ತಾ ಹಾರಯಿತಾ ವಾ ಸಪಶ್ಚ ಮಹಾಪಾತಕ

II-B—

೧೧. ಸಂಯುಕ್ತೋ ಭವತಿ || ಮಾನವೇವಪ್ರೋಕ್ತಮ್ ||-
೧೨. ಬಹುಭಿರ್ವಸ್ತುಧಾಭುಕ್ತಾರಾಜಮಿಸ್ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯಥಾಭೂಮಿತಸ್ಯ ತಸ್ಯ ತಥಾಫಲಮ್
೧೩. ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋಹರೆತವಸ್ತುಧರಾ ಪಾಠಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಘ್ನಾಃ
ಜಾಯತೇಕ್ರಮಿಃ^೧
೧೪. ಸ್ವನ್ಧಾತುಂ ಸುಮಹಚ್ಛಕ್ಯಂ ದುಃಖಮನ್ಯಾತ್ಮಪಾಲನಮ್ ದಾನಂ ವಾ ಪಾಲನಂವೇತಿ
ದಾನಾಞ್ಞೇಯಾನುಪಾಲನಮ್
೧೫. ಅದ್ವಿಢ್ವತ್ತಂ ತಿಭಿರ್ಭುಕ್ತಮ್ಸದ್ಭಿಶ್ಚ ಪರಿಪಾಲನಮ್ ಏತಾನಿಚ ನಿವರ್ತಂತೇ^{೧೦}
ಪೂರ್ವರಾಜಕೃತಾನಿಚ ||-

¹ ಏತಾನಿನಿವರ್ತನೇ. ² ಬ್ರಹ್ಮಸ್ಯನ್ತು. ³ ನವಿಷಂ. ⁴ ಪಾತ್ರಕಮ್. ⁵ ಪ್ರಚ್ಛಾದಯಿತುಮ್. ⁶ ಧೂತ್ಯಾ.
⁷ ಮನ್ಯುನಾ. ⁸ ಮಹಾರಾಜಃ. ⁹ ಕ್ರಮಿಃ. ¹⁰ ಏತಾನಿ ನ ನಿವರ್ತಂತೇ.

III-A—

१६. अन्यायेन कृताभूमिं अन्यायेनचहारता हरन्त्योहारयन्त्यश्च हनत्या
सप्तमं कुलम्
१७. ब्रह्मस्वेन ^१ विषं घोरं नविषै ^२ विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं
पुत्रपौत्रिकम्^३
१८. ब्रह्मस्वेनतु यच्छिद्रं प्रच्छादयति ^४ मिच्छति तच्छिद्रं शतधाभूक्त्वा विनाशमदिगच्छति ^५
१९. ब्रह्मस्वंप्रणयत्मुक्तं शरीरंदतिलक्ष्मण वलेनाक्रम्यसौमित्रि-हत्या सप्तमं कुलम्
२०. अशनिहतमग्निदग्धं चोरहरं राजदण्ड परिहृषितं भवतिखिल सावशेषं

III-B—

२१. नचब्राह्मणमन्युता ^६ हतं ॥ ल इति राज्याभिवृद्धिरस्तु ॥

Transliteration.

- I-b. 1. svasti jitam bhagavatā vijay-ōchchhrīngyām Svāmi Mahāsēna mātṛi-gaṇā-
nudhyātābhishiktānām Mānavyasa-
2. gōtrānām Hārītī-putrānām pratikṛita-svādhyāya-charchchā-pārāṇām āśrita-
janāmbānām
3. Kadambānām Aśvamēdhāvabhṛita-snāna-pavitṛikṛitānvayānām tri-vargga-
sampannā
4. śrīmān Ravi-mahārājā ॥ Durmmāya-grāmē griha-vastunā sārddham
shaṇṇivarttanī ॥
5. Āsandi-vishayē Karañja-grāmē chaturttha-varttanī ॥ Aḷavūra grāmē chaturttha
varttanī
II-a. 6. Ānegalli-grāmē dvi-varttanī ॥ sa dattavān vidhinā Vaiśākha Paurṇamāsyām
pratigrahē
7. sa dakṣiṇam sōdakam asya pāṇau dadau prayatnāt parihāra sarvvaṃ ॥
Ātrēyasa-
8. gōtrāya vidita kulōdgamanāya Vēda-pāragāya askhalita-
9. vṛittayē parama-nistāragāya Triyambaka-svāminē ॥ yarpātā pālayitā vā
10. sa puṇya-phalam avāpnōti yōpi harttā hārayitā vā sa pañcha-mahā pātaka
II-b. 11. saṃyuktō bhavati ॥ Mānavēcha prōktam ॥
12. bahubhir vasudhā bhuktā rājabhis-Sagarādibhiḥ yasya yasya yathā bhūmi
tasya tasya tathā phalam
13. sva-dattām para-dattām bā yō harēta vasundharā shashṭhiṃ varsha
sahasrāṇi viśhṭhāyām jāyatē krimi
14. svandātum sumahāch-chhakyam duḥkham anyārttha pālanam dānam vā
pālanam vēti dānā-chhrēyōnupālanam
15. adbhīr-ddattam tibhir-bhuktam sadbhiścha paripālanam ētānicha nivarttantē
pūrvva-rāja kṛitāni cha ॥

१ ब्रह्मस्वन्तु. २ न विषं. ३ पौत्रिकम्. ४ प्रच्छादयितु. ५ भूत्वा. ६ मन्युना.

- III-a.** 16. anyāyēna kṛitā bhūmim anyāyēna cha hāratā harantyō hārayantyaścha
hanatyā saptamaṃ kulam
17. brahmasvēna visham ghōraṃ na vishair-visham uchyatē visham ēkākinam
hanti brahmasvaṃ putra-pautrikam
18. Brahmasvēnatu yach-chhidraṃ prachchhādayatimichchhati tach-chhidraṃ
śatadhā bhūktvā vināśam adhigachchhati
19. Brahmasvaṃ praṇayāt bhuktaṃ śarīraṃ dati Lakshmaṇa balēn-ākrama
Saumitri dahatyā saptamaṃ kulam
20. aśani-hataṃ agni-dagdhaṃ chōra-haraṃ rāja-daṇḍa- parihushitaṃ bhavati
khila sāvaśēshaṃ
- III-b.** 21. na cha brāhmaṇa manyunā hataṃ ॥ iti rājyābhivṛddir-astu

Translation

Be it well. Success through the Divine. In the victorious city of Uchchhrīṅgi of the Kadambas, purified by meditation on Svāmi Mahāsēna and the group of the Mothers, of the Mānavyasa-gōtra, sons of Hāriti, fully versed in the views they had adopted on the sacred writings, mothers of their dependents, of a lineage purified by the final ablutions of the horse-sacrifice, is the illustrious Ravimahārāja, possessed of the three objects of worldly existence (*trivarga*).

Six nivarttanās together with a house and necessities in the village Durmmāya, four nivarttanās in the village Karañja belonging to Āsandi vishaya, four nivarttanās in the village Aḷavūr (and) two nivarttanās in the village Ānegalli—(these) he granted with the usual rites, on the full-moon day of Vaiśākha, with money and water, free of all imposts, in the hands of Triyambakasvāmi of Ātrēyasagōtra, sprung from a well-known family, well versed in the Vēdas, of blameless conduct and perfectly free from worldly attachment (*paramanistāra-gāya*).

Whoso protects or causes to protect this (gift) gets the fruit of merit. Whoso resumes or causes to resume this (gift) is guilty of the five great sins. And it has been said by Manu—The earth has been enjoyed by many kings like Sagara. Whoever has (possession of) the land, he gets the fruit thereof. He who takes away land given by oneself or by others is born in ordure for sixty thousand years. It is with great effort that one makes away a gift, and protecting another's charity is difficult. Between making a gift and maintaining one, maintaining is more meritorious than making a gift. What is given with pouring of water, what is enjoyed by three generations, what is protected by good people, what is given by previous kings—these gifts do not cease. If land is obtained unrighteously or resumed unrighteously, it will slay the family to the seventh generation. The property of Brahmans is a terrible poison. For poison kills one man, while the property of a Brahman kills children and grandchildren. If one desires to conceal the sin (*chhidraṃ*) of

(taking away) Brahman's property, that sin will develop a hundred-fold and the person will go to ruin. Oh! Lakshmaṇa, if one enjoys Brahman's property with desire (love), it will burn up his body; if it is occupied by force, it will burn up the family to the seventh generation. If something is struck by lightning, burnt by fire, stolen by thieves or confiscated by virtue of a royal punishment, some of it may yet survive. But nothing will survive of what is stricken by Brahman's anger.

Thus, may the kingdom prosper!

Note.

DESCRIPTION.

These plates were found in the possession of Ankaḷappaḷa Mahādēvappa resident of the village Kāṣipura in the Dāvangere Taluk. He stated that these plates were in his house for a long time. The plates are three in number measuring 7 inches in length and 2 inches in breadth. They are strung on a circular ring, $2\frac{3}{4}$ inches in diameter. Soldered to the ring is a seal which is almost circular, bearing the figure of a lion in high relief. The edges of the plates are slightly thickened. The second plate is somewhat thicker than the other two. The first plate has writing only on the back, while the other two plates have writing on both the sides. Five lines are written on each side of the plates except on the front side of the first plate which is blank and the back side of the last plate which has only one line of writing. Each line consists of about 28 letters. The plates are in a very well preserved state. The ring had not been cut at the time the plates were received.

CONNECTED RECORDS.

Out of a number of records relating to the early Kadambas, the following may be mentioned :—

- | | | |
|--|------|--------------------------------|
| 1. Beṇṇūr copper plates of Kṛṣṇa-varṇa II. | .... | E. C. V., Belur Taluk 245. |
| 2. Shimoga plates of Māndhātārāja | .... | M.A.R. 1911, p. 31-35. |
| 3. Hebbāṭa grant of Viṣṇuvarṇma | .... | M.A.R. 1925, No. 118. |
| 4. Kōramaṅga plates of Ravivarṇma | .... | M.A.R. 1933, No. 1. |
| 5. Nilambūr plates | „ | E. I., Vol. VIII, p. 146. |
| 6. Sirsi plates | „ | E. I., Vol. XVI, p. 245. |
| 7. Halsi plates | „ | I. A., Vol. VI, p. 25. |
| 8. Halsi plates of Harivarṇma | .... | I. A., Vol. VI, p. 28. |

PALEOGRAPHY.

The record is engraved in the Early-Kannada characters. The letters are very well formed and clearly cut. Each letter is from $\frac{1}{4}$ to $\frac{1}{2}$ inch in height except the letters in the last line which are about $\frac{3}{4}$ inch in height. The characters resemble

to a great extent those of Ravivarma's other grants and the Shinoga plates belonging to Māndhātārāja. The test letters *ka*, *kha*, *ba*, *ja*, *ra* are all of about the 6th century A.D. to which period the record belongs. *ra* and *ka* have not completed the loop. Orthographical mistakes are few: *e.g.*, I-b, l. 4 has *mahārājā* for *mahārājaḥ*; II-b, l. 5 has *tibhirbhuktam* for *tribhirbhuktam*, while III-b, l. 1 has *manyutā hatma* for *manyunā hatam*, which might have been the mistakes of the scribe.

LANGUAGE.

The language is Sanskrit throughout and in prose, except for the imprecatory and benedictive verses at the end which are in the ślōka metre. The orthographic errors occurring in the inscription are noted in the footnotes under the text.

CONTENTS.

The main purpose of the inscription is to record a grant by the Kadamba king Ravimahārāja to a Brahman named Triyambakasvāmi. The grant consisted of six nivarttanās, a house and domestic necessities in the village Durmmāya, four nivarttanās in the village Karañja in Āsandi vishaya, four nivarttanās in the village Aḷavūr and two nivarttanās in the village Ānegalli.

The record begins, like the usual Gaṅga grants, with the phrase 'jītam bhagavatā'. The other Kadamba grants which have a similar beginning are Bēlūr 245 (E. C. V) of Krishṇavarṇma II, Shimoga plates of Māndhātārāja (M.A.R. 1910, p. 31-35) and Hebbata grant of Viṣṇuvarṇma (M. A. R. 1925, No. 118). The grant was issued at the victorious city of Uchchhriṅgi. Two other kings of the Kadamba lineage, *viz.*, Māndhātārāja, Ravivarṇma's predecessor, and Harivarṇma, Ravivarṇma's son and successor, also have issued grants at the same place. Mr. Moraes is of the opinion that a branch of the Kadambas separated itself from the main line and began ruling the eastern portion of the Kadamba empire from Uchchaṅgi with Kumāravarṇma, father of Māndhātārāja as the founder*. But as Ravivarṇma and Harivarṇma, who belonged to the main line and ruled from Vaijayanti, have also issued grants like Māndhātārāja at Uchchaṅgi, it is possible to infer that Uchchaṅgi was the seat of a viceroyalty and that the Kadamba princes ruled a portion of the kingdom from there during their early days. The fact that Māndhātārāja himself ruled the kingdom from Vaijayanti in his later days confirms this inference.

The donor of the present grant is the Kadamba king Ravivarṇma. The Kadambas are described in the usual way as in other Kadamba grants as having been anointed after meditating on Svāmi Mahāsēna and the group of the Mothers, as belonging to the Mānavyasagōtra, as the sons of Hāritī, as fully versed in the critical study of their sacred writings, as the mothers of their dependents and as of a lineage purified by the

* Kadambakula, p. 36.

final ablutions of the horse sacrifice. But the king has been introduced in the record with neither any genealogy nor any titles. He is merely addressed as 'śrīmān Ravimahārāja'. The only epithet applied to him is *trivargga sampanna* (possessed of the three objects of worldly existence). Since Ravivarma's other records refer to him with a number of titles not mentioned here, it is probable that the grant might have been made in the early days of his reign. Regarding the date, only the name of the month Vaiśākha and the tithi Paurṇami are given. Neither the cyclic year is mentioned, nor the date computed in the Śaka era. Not even the regnal year of the king, as is usually found in the grants of that period, is given. Scholars like Jouveau Dubreuil and Moraes assign Ravivarma to the first half of the 6th century A.D. The present record may belong to about 500 A.D. The characters also appear to belong to the same period.

The lands granted are said to have been situated in the villages Durmmāya, Karañja in Āsandi Vishaya, Alavūr and Ānegalli. Durmmāya is probably the same as Dummi in the Holalkere Taluk of the Chitaldrug District. The exact positions of the other villages are not known. Āsandi is a village in the Kaḍūr Taluk. Ravivarmma has granted some lands near Āsandi in his 34th regnal year also (Kōra-manga plates : M. A. R. 1933, p. 109).

The donee is Triyambakasvāmi. He is greatly praised as sprung from a well-known family, as well versed in the Vēdas, as of blameless conduct and as perfectly free from worldly attachment. He appears to have been a Śaiva Brahman. This same Triyambakasvāmi has been granted some nivarttanās of land by Māndhātārāja also (*see* Shimoga plates : M. A. R. 1911, pp. 31-35).

Ravivarmma has granted lands both to the Brahmans and the Jains. His Halsi Plates (I. A., Vol. VI, p. 25) refer to a grant made by him to a Jaina temple. In the present record he has granted lands to a Brahman.

Though a few orthographical errors exist, the record appears to be quite a genuine one.

HASSAN DISTRICT

BELUR TALUK

2

At the town of Bēlūr, on a pillar brought from the fort wall and now kept in the enclosure of the Kēśava temple.

ಬೆಲೂರು ಕೋಟೆಯ ಗೋಡೆಯಿಂದ ತಂದು ಕೆಲವ ದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಂಬದ ಮೇಲೆ ಬರೆದಿರುವುದು.

ಒಂದನೆಯ ಮುಖ—

1. ನಮಃ ಕೇಶವನಾಥಾಯ ನಯನಾನಂದ ಮೂರ್ತಯೇ ವೇಲಾಪುರ

2. ನಿವಾಸಾಯ ಸತ್ಯಜ್ಞಾನಾಯ ವಿಷ್ಣವೇ || ನಮಸ್ತುಂ
3. ಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
4. ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
5. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ
6. ಶಾಲೀವಾಹನ ಶಕ ವರ್ಷ | ೧೬೨೯
7. ನೆಯ ಸರ್ವಜಿತ್ಸಂವತ್ಸರದ ಮಾಘ ಶು ೧೦
8. ಳ್ಲ ಶ್ರೀ ಮಚ್ಚೆಂನ ಕೇಶವಸ್ವಾಮಿಯವರ ಸನ್ನಿಧಿಯ
9. ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಪುರಾತನವಾಗಿದ್ದ ಸು
10. ರ ಹೊಂನಿ ಮಂಟ

ಎರಡನೆಯ ಮುಖ—

11. ಪದ ಅಂಕಣ
12. ಹದಿನೈದು ಯೀ ತಿಥಿಯಲ್ಲಿ ಶ್ರೀ ಮ
13. ದ್ರಾಮಾನುಜಾಚಾರ್ಯರ ಪಾದಾರವಿಂದದಲ್ಲಿ ನದಾ
14. ಪ್ರೀತಿಯುಳ್ಳ ಕಂಚಿ ತಿರುಮಲ ತಾತಾಚಾರ್ಯರಿ
15. ಗೆ ಶಿಷ್ಯನಾದ ಬೇಲೂರ ಕೋಮಟಿಗರ ಶಿಷ್ಯ ಮಿ
16. ಥುನ ಕ (ಕು)ಲ ಗೋತ್ರದ ಗಿದ್ದಲೂರಿ ವೆಂಗಿಶಿಟ್ಟಿಗೆ ಪು
17. ತ್ರನು ವೆಂಕಟಪತಿ ಶಿಟ್ಟಿಗೆ ಪುತ್ರನಾದ ಊಳಿಗದ
18. ಭದ್ರಶಿಟ್ಟಿ ತಿಮ್ಮಪ್ಪನು ನವೀನವಾಗಿ ಮಾಡಿಸಿ
19. ದ ಅಂಕಣ | ೩ ಊರಿಗೆ ಪೂರ್ವ ಭಾಗದಲ್ಲಿ ಯೆಲ
20. ಚಿ ಹೊಳೆ ಸಮೀಪದಲ್ಲಿ ಪ್ರಾಕು ಅಂಗೀರನ ಸಂ
21. ವತ್ಸರದಲ್ಲಿ ನೂತನವಾಗಿ ಮಾಡಿದ ಮಂಟಪ ೧
22. ಕೈ ಅಂಕಣ ೨ ಯೀ ಮಂಟಪದಲ್ಲಿ ಸ್ವಾಮಿಯ
23. ಪರ ಉತ್ಸವ ಚರಪು ಮುಂತಾದ್ದ ಮಾಡುವ
24. ವಿವರ ಹೈಶಾಖ ಶು ೧೩ ದಿವಸ ೧ ಆಶ್ವೀಜ
25. ಶು ೧೦ ದಿವಸ ೧ ಮಕರ ಸಂಕ್ರಾಂತಿ ಪಾ
26. . ವರ್ಷ ದಿವಸ [೧] ಅಂತ್ತು ದಿವಸ [೩ಕೈ]

ಮೂರನೆಯ ಮುಖ—

27. ಮಾಡುವ ಸೇವೆಗೆ ನನಗೆ ವಿತ್ರಾರ್ಜಿತ
28. ವಾಗಿ ಬಂದ ತಗರೆ ನಾಡೊಳಗಣ ನಿ
29. ಟ್ವಾರ ಗ್ರಾಮದಲ್ಲಿ ಮಾನ್ಯವಾಗಿದ್ದ
30. ಯೆರಡು ಬಂಡುಗೆ ಗದ್ದೆಯ ಫಲ
31. ವೆನ್ನು ಸ್ವಾಮಿಯವ [ರೆ] ಕೈಂಕರ್ಯದ
32. ಸೇವೆಗೆ ವೊಪ್ಪಿಸ್ತೆನು | ಸ್ವದತ್ತಾಂ ಪರ ದ
33. ತ್ತಾಂ ವಾ ಯೋ ಹರೇತಿ ವಸುಂಧರಾಂ |
34. ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಯಾಂ ಬಾ
35. ಯತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ
36. ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ |
37. ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದ
38. ತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ ||

Transliteration.

First Face—

1. namaḥ Kēśava nāthāya nayanānamda mūrttayē Vēlāpura

2. nivāsāya satya-jñānāya Viṣṇavē || namas-tum-
3. ga-śiraś-chumbi chaṁdra-chāmara-chāravē trailō-
4. kya nagarārambha mūla-stambhāya Śambhavē
5. svasti śrī Vijayābhyudaya
6. Śālivāhana Śaka varsha 1629
7. neya Sarvajit-samvatsarada Māgha śu 10
8. llu Śrīmach-Chemnakēśava svāmiyavara sannidhiya
9. dakṣhiṇa bhāgadalli purātanavāgidda su-
10. rahomne maṁṭa-

Second Face—

11. pada amkaṇa
12. hadinaidu yī tithiyallu śrīma-
13. d Rāmānujāchāryara pādāravimḍadalli sadā
14. prītiyuḷḷa Kaṁchi Tirumala Tātāchāryari-
15. ge śishyan āda Bēlūra Kōmaṭigara Śaṭṭi mi-
16. thuna ka(ku)la gōtrada Giddalūri Veṁgiśaṭṭige pu-
17. tranu Veṁkaṭapati śaṭṭige putranāda ūḷigada
18. Bhadra śaṭṭi Tiṁmappanu navīnavāgi māḍisi-
19. da amkaṇa 3 ūrige pūrva bhāgadalli Yela-
20. chi hoḷe samīpadalli prāku Āṁgīrasa sam-
21. vatsaradalli nūtanavāgi māḍida maṁṭapa-
22. kke amkaṇa 2 yī maṁṭapadalli svāmiya
23. para utsava cherapu muṁtādda māḍuva
24. vivara Vaiśākha śu 13 divasa 1 Āsvija
25. śu 10 divasa 1 Makara sāmkrānti pā-
26. rvaṭe divasa 1 amttu divasa [3 kke]

Third Face—

27. māḍuva sēvege nanage pitrārjita-
28. vāgi baṁda Tagare nāḍoḷagaṇa Ni-
29. ṭṭūra grāmadalli mānyavāgidda
30. yeraḍu khaṁḍuga gaddeya phala-
31. vaṁnu svāmiyava [ra] kaṁkaryada
32. sēvege voppistenu | sva-dattāṁ para-da-
33. ttāṁ vā yō harēti vasuṁdharāṁ |
34. shashṭhir varsha sahasrāṇi viśṭhāyāṁ jā-
35. yatē krimiḥ | sva-dattā dviguṇaṁ
36. puṇyaṁ para-dattānu pālanam
37. para-dattāpahārēṇa sva-da-
38. taṁ nishphalaṁ bhavēt ||

*Translation.***Lines 1—4.**

Obeisance to Kēśavanātha, a figure happy to the eyes, dwelling at Vēlāpura, Vishṇu who is truth and knowledge. (Salutation to Śambhu.)

Lines 5—7.

Be it well. On the 10th of the bright half of Māgha in the year Sarvajit, the 1629th year of the victorious Śālivāhana era :

Lines 8—32.

(Along with) the fifteenth ankaṇa of the old Surahonne maṇṭapa to the south of the illustrious Chennakēśavasvāmi's presence (abode)—on this date—ūligāda Bhadrasetṭi Timmappa, son of Venkaṭapatiṣeṭṭi, son of Giddalūri Vengishaṭṭi of the Śeṭṭimithunakula-gōtra, belonging to the Kōmaṭigas of Bēlūr, disciple of Kanchi Tirumala Tātāchārya who has devotion for ever for the lotus feet of the illustrious Rāmānujāchārya, newly constructed three ankaṇas ; two ankaṇas to the maṇṭapa newly constructed in the year Āngīrasa near the Yelachi river to the east of the town—the details of the god's procession and food offerings in this maṇṭapa : one day on the 13th of the bright half of Vaiśākha ; one day on the 10th of the bright half of Āśvīja ; one day on the Makarasankrānti *pārvate* day—thus for the service done on [3] days, I have granted for the god's service the produce of two khaṇḍugas of wet land, rent free, in the village Niṭṭūr belonging to Tagare Nāḍ, which had come down to me as an ancestral property.

Lines 32—38.

[Usual imprecatory verses : Land given away by oneself or by others, etc. ; and protecting others gifts is twice as meritorious, etc.]

Note.

This inscription records the construction of a portion of the Surahonne maṇṭapa to the south of the Chennakēśava temple at Bēlūr and another maṇṭapa near the Yelachi (Yagachi) river to the east of the same town of Bēlūr and the grant of two khaṇḍugas of wet land for conducting certain festivals of the god on certain days. The donor is ūligāda Bhadrasetṭi Timmappa, son of Venkaṭapatiṣeṭṭi, and grandson of Giddalūri Vengiṣeṭṭi. He is said to have been a disciple of Kanchi Tirumala Tātāchārya, a Srīvaishṇava guru. Tirumala Tātāchārya, however, is possibly a family name and may not be the name of a person. Tātāchārya from whom the family has derived its name was the guru of Kṛishṇadēvarāya.

The date of the record is 1629, Sarvajitu sam. Māgha ba. 10, corresponding to Thursday, 5th February 1708 A. D.

The Surahonne maṇṭapa is not existing at present; but the new maṇṭapa constructed near the Yegachi river still exists. Even the god's procession on the day mentioned in the inscription is said to be still conducted annually.

3

On a vīragal kept in the enclosure of the same Kēśava temple.

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

I ಪಟ್ಟಿ—

1. ಸವಧರದ ಫಲುಗುಣ ಸುಧ ಅಪ್ಪ
2. ರ ದಂದು ಬೆಲಹೂರ ಬೈರಬೋವನೆ ಮಗ

II ಪಟ್ಟಿ—

3. ವರಾಣ್ ವಿರನಾರಸಿಂಗ ದೇವರಸರ ಮೇಲೆ ನಡದು
4. ಲ ಆ ಬೈಚ ಕುದುರೆಯ ತಿವಿದು ಬಿದ ದೋರಸಮು
5. ದ್ವದಲಿ ಆ ಬೈಚನ ಹೆಂಡತಿ ಕರಬೋವನೆ ಮಗ

Note.

This vīragal, said to have been found in the fort wall while digging, is broken into two pieces. A few letters at either end of some of the lines are effaced and lost. The inscription records the death of a hero named Baicha who fell piercing the horse of some enemy that had led an attack against the Hoysala king Vira-Nārasīngadēva. Baicha appears to have been the son of Bairabōva. His wife was the daughter of a certain Karabōva.

A certain *va rāṇe* is mentioned in the record as having led an attack against Vira-Nārasīngadēva. He is perhaps Mahadēva rāṇe who is stated in several other records to have advanced against Narasimha III and to have been utterly defeated (E.C. IV, Ng. 39; V, Cn. 269, etc). If so, the record refers to the famous battle between Mahadēvarāṇe and Narasimha III. The date mentioned in the record is now partly lost and what is remaining, *viz.*, Phālguna śu 8, does not help us in determining the exact date. Since, however, the battle between Narasimha and Mahadēvarāṇe is known to have taken place in A. D. 1271, the present inscription may be assigned to about this date.

4

On a pillar brought from the north fort wall of the same place and now kept in the same enclosure.

ಅದೇ ಪ್ರಾಕಾರದಲ್ಲಿ ಇಟ್ಟಿರುವ, ಕೋಟೆಯ ಉತ್ತರಭಾಗದಲ್ಲಿ ನಿಕ್ಕಿದ ಕಂಬದಪೀಠ.

1. ರೂವಾರಿಕಲಗ
2. ಹುಳಿಮೂನಿ

Note.

This short inscription on a pillar found in the same fort wall gives the name of a sculptor Haliga. The characters appear to belong to about the 14th or the 15th century. The meaning of the record is not clear. Probably Haliga might have made the pillar.

5

On a slab in the pavement of the platform outside the mahādvāra of the same Kēśava temple .

Grantha and Tamil characters.

ಅದೇ ಕೇಶವದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಹೊರಗೆ ನೆಲಕ್ಕೆ ಹಾಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.
ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1. ಷಶಿ ತೇವಾಷಶಿ ಕುಲಿವಾಸಾರಾಃ
2. ಪ್ರತೃತಿಶ್ಠಿಪತು

Transliteration.

1. sya dēvasya Kalivāsarāḥ
2. pratyatishṭhipatu ||

Note.

This is a fragmentary inscription written in Grantha and Tamil characters. This is the first Tamil inscription found so far at Bēlūr. The characters appear to belong to about the 13th century A.D.

The inscription records the installation of some god. The name of the god is lost. A number of images were installed in the prākāra of the Bēlūr Chennakēśava temple at various times and some god might have been installed in the enclosure of the temple during the reign of Sōmēśvara or Narasimha III.

6

At Bēlūr, on a stone set up in the backyard of Govindappa's house. (Top portion is broken).

Size 3'×2½'.

ಬೇಲೂರಿನಲ್ಲಿ ಗೋವಿಂದಪ್ಪನ ಮನೆಯ ಹಿತ್ತಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ).
ಪ್ರಮಾಣ 3'×2½'.

1. ಯುತಂ ಜಿನೇಂದ್ರಪ್ರಗುಣ

2. ದ ದರ್ಪ ಸಲೆ ಮಹೇ
3.
4. ನೆಯ್ದುವಂ ನೇರಿಂ
5. ಪೂರ್ವಾಂಕಮ ನೇಟುವಂ ಮಾಣದ ಯ
6. ಮಹೀತಳಕತಿಮುದದಿ
7. ವಿಲೋಕ ಬುಧದೋಧ ಭಾಗ್ಯ
8. ನ್ತಂ ದಿವಿಜವಿಭವಮಂ ಸನ್ನಮಸಾವಿ ಬಮ್ಮಂ || ಪತಿಹಿತವೃತ್ತಿಯೊ
9. ಳವನಪ್ರತಿಮನೇನಲ್ ದಿವಿಜಪದಮಂ ಮಹೀಪತಿಯೊಡನೆ
10. ಕೂಡಿ ಪೊಕ್ಕಂ ಚತುರಂ ಮಾಸಾವಿ ಬಮ್ಮನ ಅನೆಗಲ್ದ ಭೂಮಿ
11. ಯ ಮುನ್ನಾಲ್ದಂಗಂ ಸಲೆ ಲಾಕ್ಷಿಯಂ ಮಾಧ್ಯದೇನೆನ್ನಾಲ್ದನೊಡನೆ ಸಗ್ಗಮ
12. ನಾಳ್ ಯ್ಯನ್ನು ಬಮ್ಮಂ

Transliteration.

1. yutaṃ Jinēndra-praṇi
2. da darpa sale mahē-
3.
4. neydivaṇ nēṇ
5. Pūrvāṃkaman ēruvaṇ māṇada ya
6. mahīṭaḷakati mudadi
7. vilōka budha bōdha bhāgya
8. ntaṇ divija-vibhavamaṇ sanda Māsāvi Barmmaṇ || pati-hita-vṛittiyo-
9. ḷivan apratiman enal divija padamaṇ mahīpatiyōdane
10. kūḍi pokkaṇ chaturaṇ Māsāvi Barmmaṇa ā negaḷda bhūmi-
11. ya munnāḷdaṇṅaṇ sale lākshiyaṇ mādhya dēṇēṇtāḷdanōdane
saggama-
12. n āḷda yyaṇdu Barmmaṇ

Note.

The top portion of the inscription is broken and lost. The letters are not deeply carved and are difficult to decipher. A number of letters are worn out and lost. The inscription appears to record the self-sacrifice of one Māsāvi Barmma most probably on the death of his overlord. This custom was common during the time of the Hoysaḷas. The name of the ruler is lost. The characters appear to belong to about the 11th century A.D. Māsāvi Barma who is highly extolled in the record appears to have been a Jaina by faith since the inscription begins with the praise of some Jina. One Mahāsāmanta Barmmayya is mentioned in E. C. VI, Kd 21. But he was a Śaiva.

7

At Sahavāsihalḷi, Mādihaḷḷi hobli, on a vīraḡal lying in front of Vaḍḍamaṇṭapa.
(broken into two pieces).

Size 4' × 2'.

ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ನಕವಾಸಿಹಳ್ಳಿಯಲ್ಲಿ ವಸ್ತುಮಂಟಪದ ಮುಂದೆ ಎರಡು ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
2. ಕೊಂಗು ನಂಗಲೆ ನೊಣಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಗಲು
3. ಗೊಂಡ ಭುಜಬಳಿ ವೀರಗಂಗ ಪ್ರತಾಪಹೊಯಿಸಣ ನಾರಸಿಂ
4. ಹ ದೇವರು ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸು

II ಪಟ್ಟಿ (ಎಡಭಾಗ ಹೋಗಿದೆ)—

5. ದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿ
6. ತ್ಸರದ ಮಾಗ್ಗೇಶಿರ ಬಹುಳ ಏ
7. ದು ಆಂಡಲೆಯ
8. ಕಾದಿ ತುಡುವಂ ಮಗುಚ್ಚಿ
9. ಅಂಚೆಯನಾಯಕ ಸುರಲೋಕ

III ಪಟ್ಟಿ—

10. ಯಂಣ ಕಲ್ಲನೆ

Transliteration.

I Band—

1. svasti śrīman mahāmaṇḍalēśvaraṃ Tribhuvanamalla Talakāḍu
2. Koṅgu-Naṅgale-Noṇambavāḍi-Banavase-Hānugalu-
3. goṇḍa bhuja-baḷa-Vīra-Gaṅga pratāpa-Hoyisaṇa Nārasim-
4. ha dēvaru Dōrasamudrada neleviḍinalu su-

II Band—(left portion is broken and lost)--

5. dadim prithvī-rājyaṃ geyyuttami-
6. tsarada Mārggaśira bahuḷa ē-
7. du Āṇḍaleya
8. kādi turuvam magurchchi
9. Aṃcheya nāyaka suralōka

III Band—

10. yamṇa kalla ne

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvanamalla, conqueror of Talakāḍu, Koṅgu, Naṅgale, Noṇambavāḍi, Banavase and Hānugal, Bhujabala-Vīra-Gaṅga-pratāpa-Hoyisaṇa Nārasinha dēva was ruling the kingdom of the Earth at the capital of Dōrasamudra in [peace and wisdom].

On the eleventh day of the dark half of Mārggaśira in the year at Āṇḍale having fought and successfully returned the cows,

Ancheya Nāyaka [went to] the region of the gods yanna erected the stone.

Note.

This vīragal* records the death of Ancheya Nāyaka while fighting in a cattle raid during the reign of Narasimha, the Hoysaḷa king. The titles applied to the king are: the illustrious mahāmaṇḍalēśvara, Tribhuvanamalla, conqueror of Talakāḍu, Kongu, Nangali, Nonambavāḍi, Banavāse and Hānugal and Bhujabala-Vīraganga Pratāpa Hoysaḷa. These titles are applied only to the early Hoysaḷa rulers, *i.e.*, to Viṣṇuvarddhana, Narasimha I and Vīraballāḷa II. So it is probable that the Narasimha mentioned in the inscription is Narasimha I. The date originally given in the record is now lost except for the month Mārggaśira and the tithi ēkādaśi in the dark half. It is therefore not possible to know the date definitely. The record may be assigned to about the middle of the 12th century A.D.

8

At the same village, on a vīragal set up in front of the Īśvara temple.

Size 3' × 2'.

ಅದೇ ಸಹವಾಸಿಹಳ್ಳಿಯಲ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 3' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತ್ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀ ವೀರಬಲ್ಲಾಳದೇವರಸರ
2. ಮನೆಯ ಪ್ರಧಾನ ಬೀರೆಯದಂಣಾಯಕ

II ಪಟ್ಟಿ—

3. ರ ಬಲುಮನುಷ್ಯ ಚಿನ್ನೆಯ ನಾಯಕನು ಖರ
4. ಸಂವತ್ಸರದ ಮಾಘ ಶುದ್ಧ ಸಪ್ತಮಿ [ಆ]ದಿ ವಾರದ
5. . . . ಮಲಪನ ಕೂಡೆ ಕಾದಿ

Transliteration.

I Band—

1. svasti śrīmat-pratāpa Hoysaṇa śrī Vīra-Ballāḷa dēvarasara
2. maneya pradhāna Bīreya daṁṇāyaka-

II Band—

3. ra balumanushya Chiṇṇeya Nāyakanu Khara-
4. samvatsarada Māgha śudha saptami [Ā] divārada
5. Malapana kūḍe kādi

* Information regarding the existence of this vīragal and about a dozen more unread records in the Māḍihallī hobli was kindly given to the Archæological Office by Mrs. M. R. Lakshamma, M.A.

Translation.

Be it well. Chinneya Nāyaka, warrior of Bireya daṇṇāyaka, home minister of the illustrious pratāpa Hoysana śrī Vira-Ballāla dēva—on Sunday the seventh day of the bright half of Māgha in the year Khara—having fought with Malapa [died].

Note.

This vīragal records the death of a hero, Chinneya nāyaka, who was a warrior under Bireya daṇḍanāyaka, while fighting with Malapa. Bireya daṇḍanāyaka is said to have been the home minister of Viraballāla. He is referred to in a number of inscriptions (E. C. V. Arasikere 8, 9, 10, 12, 13, etc.) as a minister under Narasimha III. He appears to have continued in the office during the early days of Ballāla III also.

The record is not dated in the śaka era. The details of the date given, viz., Khara sam. Māgha śu saptami Ādivāra correspond to Sunday the 27th February 1292 A. D. during the reign of Ballāla III.

9

On a second vīragal at the same place.

Size 4' × 2'.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಎರಡನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 2'.

I ಪಟ್ಟಿ—(ನವೆದುಹೋಗಿದೆ)

II ಪಟ್ಟಿ—

1. ರಾಜಪ್ರತಿಷ್ಠಾಚಾರ್ಯ ನಿಸ್ಸಂಕಪ್ರತಪಚಕ್ರವರ್ತಿ ಹೊ
2. ವಿಸಳ ಶ್ರೀವೀರನಾರಸಿಂಗ ದೇವರಸರು ದೋರಸಂಮುದ್ರ
3. ದೊಳು ಸುಕದಿಂ ರಾಜ್ಯಂಗೈಯವುತಿರಲು ನಾಡ
4. ಸಿಂಗ ಪನಾಯಕ ನಾಯಕನ
5. ಸಂಮೇತ ಕಾದಿ ದೇವಲೋಕಕೆ ಸಂದನು ಮಗಂ
 ಇಮ
 ಹಾ
 ಶ್ರೀ ಶ್ರೀ
 ಶ್ರೀ

Transliteration.

I Band—(Completely worn out)

II Band—

1. rāja-pratishta-chāryya nissamka-pratapa-chakravartti Ho-
2. viśaḷa śrī Vira-Nārasimha dēvarasaru Dōrasammudra-

3. doḷu sukaḍim rājyaṃ geyivuttiralu . . nāḍa . .
4. . . Siṅgapanāyaka nāyakana
5. sammēta kāḍi dēva-lōkake samḍanu magam-
 ḷa ma-
 hā
 śrī śrī
 śrī

Note.

This record on a vīragal set up to the right of the same Īśvara temple at Saha-vāsihalli, is covered with thick soot. The first band has completely worn out so that a complete reading could not be taken. The inscription records that while rāja-pratiṣṭhāchārya, nissanka-pratāpa-chakravartti Hoysaḷa śrī Vīranāraṣiṅga-dēvarasa was ruling the kingdom at Dōrasamudra, Singapa nāyaka, having fought with some Nāyaka (name is lost) died.

Vīranāraṣinga dēva mentioned in the record appears to be Narasimha III, the Hoysaḷa ruler. The record is not dated. Paleographically it belongs to about the end of the 13th century A.D. like the previous record.

10

At the same village Sahavāsihalli, on a stone lying in a field of Hanumantē-gauḍa (early Kannāḍa characters).

Size 3'×2½'.

ಸಹವಾಸಿ ಹಳ್ಳಿಯಲ್ಲಿರುವ ಹನುಮಂತೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪೂರ್ವ ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 3'×2½'.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಶ್ರೀಪುರುಷಾ ಮಾ
2. ಹಾರಜರ್ ಪ್ರೀತುವೀರಾಜ್ಯಂ
3. ಗೆಯೆ ಲೋಕಗಾಲ್ಲರ ಪಾಸಾ
4. ಪುರಂ ಬ್ರಹ್ಮದಂ ಕೊಟ್ಟು ದೇವರ್ಗೆ ಮುಗಾ
5. ಣ್ಣುಗಾ ಬೆದೆನೆ ಮಣ್ಣೊಟ್ಟೊ
6. ದು ಇದಾನಟಿದೋನ್
7. ಪಣ್ಣುಮಾಹ ಪಾತಕಾನಕ್ಕು

Transliteration.

1. svasti śrī Śrīpurushā mā-
2. hārajar prītuvi-rājyaṃ
3. geye Lōkagāḷḷar Posa-
4. vuraṃ Brammadem koṭṭu dēvarge mugā-

5. ṇḍugā bedene maṇ koṭṭo-
6. du idān alidōn
7. pañcha-māha-pātakān akku

Translation.

Be it well. While the illustrious Śrīpurusha mahārāja was ruling the kingdom of the earth, Lōkagāḷḷa having granted Posavūr as brahmādēya, granted to the god lands of the sowing capacity of three khaṇḍugas. Whosoever destroys this is guilty of the five great sins.

Note.

The record belongs to the reign of the Gaṅga king Śrīpurusha and registers the grant of the village Posavūr as *Brahmādēya* and three khaṇḍugas of land to the god. The donor is Lokagāḷḷa. He might have been an officer under Śrīpurusha. His name does not appear in any of the inscriptions so far found and he may not be identical with Lōkāditya, a subordinate of Śrīpurusha, who was governing from Kadambūr (E. C. Vol. X, Kl. 7, 8 and 11). The village Posavūr might be the same as Hosahallī which is about five miles from Sahavāsīhallī, where the inscription was found.

The record is not dated. But as we know that Śrīpurusha was ruling the Gaṅga kingdom from about 726 to about 788 A.D., the record may belong to about the middle of the 8th century A.D. The paleography also confirms this date.

Early Gaṅga inscriptions are rarely found in the Bēlūr Taluk. The present record helps us in knowing the extension of Śrīpurusha's kingdom as far as this taluk.

11

At Paṇḍitanahallī of the same Mādihallī hobli, on a stone lying near the well.

Size 3½'×2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಪಂಡಿತನಹಳ್ಳಿಯಲ್ಲಿ ಬಾವಿಕಟ್ಟೆಯ ಹತ್ತಿರ ಬಿದ್ದಿರುವ ಶಾಸನದಕಲ್ಲು.

ಪ್ರಮಾಣ '3×2'.

(ಮೇಲ್ಕಾಣ ಒಡೆದುಹೋಗಿದೆ).

1. ಣ್ಡನ ಮಗಂ ಏ[?]ಚ್ಚಿ ಗವುಣ್ಣಂ
2. ಬೀಜಾ . . . ನಿಯಂಕ
3. ಪ್ಪಿನಿ ಮಹಾದೇವರಂ ಪ್ರದ್ರಿ
4. ಪ್ಪಿನಿ ಮೂಗಂಡುಗ ಗರ್ವೆಯಂ
5. ಒಮ್ಮತ್ತರ್ ಬೆದ್ದರೆಯಂ ರು

6. ದ್ರಶಿವಗ್ಗೈ ಬಿಟ್ಟು || . . . ಯರಕೆ
7. ಲದ ಕಾವಣ್ಣಂ || ವಿನಯಾದಿತ್ಯ ಪೊ
8. ಯ್ಸಳರಾಜ್ಯಗೆಯುತ್ತಮಿರ
9. ರಾಚಂದ್ರಾ ಕೃಬರಂ
10. ಎಗವುಣ್ಣನ ಅಕ್ಕಸಾಲೆ
11. ಕೇತಂ ||
12. ಸ್ವದತ್ತಂ ಪರತ್ವಂ ವಾಂ ಯೋ ಹರೇತಿ ವ
13. ಸುಂದರ ಸಪ್ತಿ ವರಿಷ ಸಶ್ರಾಣಿ ವಿಷ್ಣು
14. ಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿ ||

Transliteration.

1. ṇḍana magam E [?cha] gavuṇḍam
2. bijā siyam ka-
3. shṭisi Mahādēvaram pradri -
4. shṭisi mūgamduga garḍḍeyam
5. or-mmattar beddaleyam Ru-
6. draśivargge biṭṭa || . . yara Ke -
7. lada Kāvannaṁ || Vinayāditya Po -
8. ysala rājyam geyyuttamvira -
9. lāchamdrākra baram
10. Egāvuṇḍana akkasāle
11. Kētam ||
12. sva-dattam paratvam vām yō harēti va -
13. sundara sashṭi varisha saśrāṇi viṣṭā -
14. yām jāyatē krimi ||

Translation.

While Vinayāditya Poysala was ruling E[?cha] gavuṇḍa son of having caused the building [of the temple] and the installation of the god Mahādēva, granted to Rudraśiva, to last as long as the moon and sun endure, three khaṇḍugas of wet land and one *mattar* of dry land, Kelada Kāvanna [? being the witness], E-gāvuṇḍa's goldsmith Kēta [engraved the inscription.

Whoso takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Note.

This inscription was found at Paṇḍitanahalli which is about 6 miles to the south of Halebīḍ. The place is very near Dōrasamudra, the Hoysala capital. As

the top portion of the stone is broken and lost the inscription is incomplete. It records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudraśiva by E[?cha] gāvūṇḍa during the reign of the Hoysaḷa King Vinayāditya.

The characters belong to about the 11th century A. D. and resemble to a great extent the later Chālukya type. They have not yet taken the round and beautiful Hoysaḷa shape.

Rudraśiva of the record appears to have been a Kālāmukha priest. These Kālāmukhas were very powerful during the rule of the Chālukyas and had their seat at Belgāvi. They extended their power over the Hoysaḷa country also.

Though no date is given, the record may belong to about the middle of the 11th century A. D. It refers to the reign of the Hoysaḷa King Vinayāditya. Since he is introduced to us without any royal title, we do not know whether he was Vinayāditya I or Vinayāditya II.

For detailed information regarding the two Vinayādityas, see M. A. R. 1916 pp. 50-51.

12

At the same village Paṇḍitanahalli, on a slab built into the left wall of the cell in the Chaudēśvari temple.

ಅದೇ ಪಂಡಿತನ ಪಟ್ಟಯಲ್ಲ ಚಾಡೇಶ್ವರಿ ದೇವಾಲಯದ ಗರ್ಭಗುಡಿಯಲ್ಲಿ ಎಡಗಡೆ ಗೋಡೆಗೆ ಸೇರಿಸಿ ಕಟ್ಟಿರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1. . . . ಪಯುಸನ ಬೀರಗಲು ಮಂಗಳಮಹಾ . . .

Note.

This single-lined inscription is engraved on a vīragal, which is built into the left wall of the Chaudēśvari temple. Both the right and the left sides of the inscription are lost, since the vīragal stone is cut and adjusted into the wall. As it is, it records the setting up of a vīragal on the death of a hero, . . payusa, whose name is partly lost. Neither the king nor the date is mentioned. The characters appear to belong to about the 13th century A. D.

13

At the village Aribehalli, same hobli; on a stone lying at the entrance to the old village site.

Size 3' × 1'.

ಅದೇ ಹೋಬಳಿ ಅರಿವಹಳ್ಳಿ ಹಳ್ಳಿ ಊರಿನ ಊರು ಬಾಗಿಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1'.

1. ೦ ಸಾಧಾರಣ ಸಂವತ್ಸ
2. ೦ ರದ ಫಾಲ್ಗು ಬ ೮ ಮ
3. ೦ ವಾರದಂದು ಪುಷ್ಪಗಿ
4. ೦ ರಿಯ ಮಲ್ಲಿಕಾರ್ಜುನ
5. ೦ ದೇವರಿಂಗೇ ಉಡೆಯ
6. ೦ ಬಸವಣ್ಣ ನಾಯ್ಕ
7. ೦ ರು ಹರಿಬಹಳಿಯ
8. ೦ ಸಮರ್ಪಿಸ್ತಾರು
9. ೦
10. ೦

Transliteration.

1. 0 Sādhāraṇa samvatsa-
2. 0 rada Phālgū ba 8 Ma
3. 0 vāradamdu Pushpagi-
4. 0 riya Mallikārjuna
5. 0 dēvarimge Uḍeya
6. 0 Basavaṇṇa nāyaka-
7. 0 ru Haribahaḷiya
8. 0 samarppistāru
9. 0
10. 0

Translation.

On Tuesday the 8th of the dark half of Phālgūṇa in the year Sādhāraṇa, Uḍeya Basavaṇṇa Nāyaka granted Haribahaḷi to the god Mallikārjuna of Pushpagiri.

Note.

This inscription records the grant of the village Haribahaḷi to the god Mallikārjuna of Pushpagiri by Uḍeya Basavaṇṇa Nāyaka. The details of the date are Tuesday the 8th of the dark half of Phālgūṇa in the year Sādhāraṇa. No Śaka year is given. The characters appear to belong to about the 16th century. A certain Basava Nāyaka is referred to in another inscription at the same place (E. C. V, Bēlūr 183). He appears to be identical with the Uḍeya Basavaṇṇanāyaka of the present record. The date of the inscription Bēlūr No. 183, is Ś. 1470 Kīlaka. If Uḍeya Basavaṇṇa Nāyaka is the same as Basava Nāyaka of Bl. 183, the date of the present inscription would correspond to 28th February 1551 A. D., a Saturday, but not Tuesday as mentioned in the record.

At Handarahālu of the same Mādihalli hobli on a stone kept in the Chennakēśava temple.

Size 4' × 1½'.

ಅದೇ ಹೋಬಳಿ ಹಂದರಹಾಳಿನಲ್ಲಿ ಚನ್ನಕೇಶವ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'.

ಮುಂಧಾಗೆ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಹೊ
2. ಯಿನಣ ಚಕ್ರವರ್ತಿ ಬಲ್ಲಾ
3. ಳ ದೇವರಸರು ಸುಖರಾಜ್ಯಂ
4. ಮಾಡುತ್ತಿದ್ದಲ್ಲಿ ಕಾಳಾಯು
5. ಕ್ತ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು
6. ದ್ದ ೭ ಬೈಸದಂದು ಹಂದಲ
7. ಹಾಳ ಮದುರಯ್ಯನ ಮ
8. ಗೆ ಚಿಕ್ಕಗುಮ್ಮಂಣ್ಣನು ತಂ
9. ಮ್ಮಣ್ಣ ಗುಮ್ಮಂಣ್ಣನ ಹೆ
10. ಸರಲಿ ಪುರವಾಗ್ಗವಾಗಿ ಸಂ
11. ಭುದೇವರ ಮುಂದೆ ಅಯ್ದು
12. ಮನೆಯ ಕೊಟ್ಟು ಅಯ್ದು
13. ಸಲಕೆ ಗದ್ದೆಯನು ಅಡಪೆ
14. ಳ ಬೆದ್ದಲನು ಕೊಟ್ಟು ಆ ಕ್ಷೇತ್ರಕ್ಕೆ
15. ಆ ಮನೆಗೆ ಸೇಸೆ ಸಿದ್ಧಾಯ ಆ
16. ಳು ಅಂನಾಯ ಏನು ಬಂ
17. ದಡೆಯು ಆ ಊರ ಸಮ
18. ಸ್ತ ಪ್ರಜೆ ಗೌಡುಗಳು .

ಹಿಂಧಾಗೆ—

19. . . . ತೆಟುವರು ಯಿ ಧರ್ಮ
20. ವ ಕೆಡ್ವಿದವ ನಾಯಕ ನರ
21. ಕದಲಿ ಬೀಳುವನು ಯೀ ಲೋ
22. ಕ ಮಾರ್ತ್ಯಲೋಕಕ್ಕೆ ದೂರ
23. ಅವನ ಕೊಂದವನೆ ವೀರ

Transliteration.

Front—

1. svasti śrīmatu Ho-
2. yisana chakravartti Ballā-
3. ḷa dēvarasaru sukha-rājyaṃ
4. māḍuttiddalli Kālāyu-
5. kta samvatsarada Kārttika su-

6. dda 7 Brespaḍaṁdu Haṁdala-
7. hāḷa Madurayyana ma-
8. ga Chikkagummaṁṇanu taṁ-
9. mmaṇṇa Gummmaṁṇa he-
10. sarali puravārggavāgi Saṁ-
11. bhu dēvaramuṁde aydu
12. maneya koṭṭu aydu
13. salake gaddeyanu aḍapa-
14. ḷa beddalanu koṭṭu ā kshētrake
15. ā manege sēse siddhāya a-
16. ḷu aṁnyāya ēnu baṁ-
17. daḍeyu ā ūra sama-
18. sta praje-gauḍugaḷu

Back—

19. . . . teṇuvaru yi dharmma-
20. va keḍsidava nāyaka nara-
21. kadali biḷuvanu yi lō-
22. ka mārtya lōkakke dūra
23. avana koṁḍavane vīra

Translation.

Be it well. While the illustrious Hoysaṇa chakravartti Ballāḷadēva was ruling the kingdom in happiness, on Thursday the 7th of the bright half of Kārttika in the year Kāḷayukta, Chikkagummaṇṇa, son of Madurayya of Handalahāḷu, granted in the name of his elder brother Gummaṇṇa, as *puravārgga*, five houses, five *salake* of wet land, half a *paḷa* of dry land before the god Śambhu. Whatever is levied upon that land or on those houses, (like) *sēse*, *siddhāya*, *aḷu*, or *anyāya*, the inhabitants and the headman of that village will pay. He who destroys this charity falls into the chief hell (nāyaka naraka); he is far from this world and the world of mortals; whosoever kills him is a hero.

Note.

This inscription stone was once set up in front of the Īśvara temple now in ruins. At present it is in the Chennakēśava temple. It records the grant of five houses and some lands to the god Śambhu by Chikkagummaṇṇa, son of Handalahāḷa Madhurayya, who might have been a private person. The grant was made in the name of Gummaṇṇa, elder brother of Chikkagummaṇṇa. Perhaps on the death of Gummaṇṇa the grant was made in his memory. The houses are said to

have been granted as *puravargga*, presumably, to the temple servants for service to the god Śambhudēva.

Whether the Ballāḷadēva mentioned in the record is Ballāḷa II or Ballāḷa III, cannot be determined. The Śaka year is not given in the record and the cyclic year Kālayukti appears during the reigns of both the Ballāḷas. Since the characters appear to belong to about the 14th century A.D., the date may be taken as being equivalent to 1st November 1318 A.D. and as falling during the reign of Ballāḷa III. But the week day would be Wednesday in this case and not Thursday as mentioned in the record.

15

At Gorūr of the same Mādihaḷli hobli, on a nishidhikal set up in front of the Chennakēśavasvāmi temple.

Size 6'×2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಗೊರೂರಿನಲ್ಲಿ ಚನ್ನಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಿಂತಿರುವ ನಿಷಿದ್ಧಿಕಲ್ಲು.

ಪ್ರಮಾಣ 6'×2'.

I ಪಟ್ಟಿ—

1. ಶ್ರೀಮತು ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘ ರಾಂಧನಂ ಜೀಯಾತ್ಮೈಕೋಕ್ಯನಾಥಸ್ವಶಾಸನಂ
ಜಿನಶಾಸನಂ
2. ಮೇಲೆನಿಸಿಪುರದೀಮಲೆಗೆ ಧಾತ್ರಿಯೊಳಂ ಕಿಸುವಳೆಯನ್ನದ ಪಾಳಿನಿ ಸಂತತಂ ಸುಖದಿನಿರ್ವಹಿಸಿ
ಗಂ ಸಿರಿ
3. ಪುಟ್ಟ ಪುಟ್ಟದಂ ಹೆರಿಯಬಾಸೆವೆಗ್ಗೆ ಡೆಗವಾತನ ಪಲಭೆ ನಿಜಕಟ್ಟೆಗಂ ಲೇಲೆಯೊಳೆಂದೆ ಬಣ್ಣಪುದು ಪೆ
4. ಗ್ಗಡೆ ಸತ್ಯಮನಂ ಜಗಜ್ಜನಂ|| ಸ್ಥಿರನೇ ಬಾಪ್ಪಮರಾದ್ರಿಯಿಂದಧಿಕ ಗಂಭೀರನೆ ಬಾಪ್ಪಸಾಗರದಿಂದ
ಗ್ಗಳದ
5. ನ್ತು ದಾನಿಯೇ ಸುರೋರ್ವೀಜಕೆ ಮಾಣ್ಣಳಂ ಸುರರಾಜಂಗೆಣೆಯೆನ್ನೆ ಕೀರ್ತಿಪುದು ಕೈಕೊಂಡ
ಕುಟುಂಬ ಸನ್ನತಂ
6. ಧರೆಯೆಲ್ಲಂ ಸಲಿಸತ್ಯವೆಗ್ಗಡೆಯೊಳೊದಾಯ್ಯಮಂ ಸೌರ್ಯಮಂ|| ಕೊಟ್ಟಪೆನೆಂದೊಡೀಶ್ವರನ
ಕೊಟ್ಟಬರ

II ಪಟ್ಟಿ (ಮಧ್ಯೆ ಚಕ್ಕ ಎದ್ದಿದೆ)—

7. ಸರಣೆಂದು ಬಂದರಂ ನೆಟ್ಟನೆ ಡೆವಜ್ಜಿ ಪೂಣ್ಣ ಕೋಡಿಟ್ಟ ವಿರೋ . . .
8. ತಪುವನೆನ್ನೊಡೆ ತಾನೆ ಕೃತಾನ್ತ ಯಿ ಪೆಗ್ಗಡೆ
9. ಆತನ ಮಾವಂ ಸಕಳ ಮಹೀ ಜವಳೆ ವೆನಿನೆಗಳ್ಳಂ ಭೂತಳ
10. ದೊಳಗೆಸೆಯ ಕಚ್ಚವೆಗ್ಗಡೆಯ ಣ್ಣ ಯಬಿಣ್ಣ
11. ನಾಡೆಕೇಸರಿಯ ಪೊಡಪ್ಪು ಮನೋ ಯನಿ
12. ನಿರ್ದೋವೀರನೊಳದೆಂದು ಕರಂ ನಲಿ ತರಿಪುದು ಕ ಳಪಲರುಂ
ನಿರನ್ನರಂ

III ಪಟ್ಟಿ (ಮಧ್ಯೆ ಚಕ್ಕ ಎದ್ದಿದೆ)—

13. ಎನೆನೆಗಳ್ಳ ಕಚ್ಚವೆಗ್ಗಡೆಗನುಪಮ ಕುಲ ಗೆ ಧೋರೆ
14. ಯಳು ವಿನುತ ತಂಬಗೆ

15. . . . ರೆನಿಪ್ಪರು ಮಣಯ
16. ನ್ತ ವರಿವ್ವರಿತನಯಂ ಸನ್ತ ಜನ . . .
17. ಯಲಖಳ ಭೂಮಂಡಳದೆ ಖ್ಯಾತಂಗೆ ಸಲೆ ನೆಗಳ್ಳೆ ಗಂಗೆಗೆಂ ಗಾರಿಗಂ ವೆಂಮ
18. . . ನೋ ದೊರೆಯನಿಪ್ಪಭೂತಳದೊಳು ಯಂ|| ಗತ್ಯಂ
ತಂಬರಿ
19. ಯ ಸಮರ ಸಮಯದೊಳ . . ವಸ ಮನಪೊಲತರ
. ಆ ವಿಭುವಿನ
20. ಕುಲವಧು ತಾ ಭೂವಿನುತ ಶ್ರೀಗೆ ನೆಲೆಯನಿಪ್ಪ ಗನೆಯಪ್ಪಲರುಂ
. . . ಪೆಣ್ಣಿತಿಗೆಣ್ಣಿಗೆ ವಪ್ಪರೆ
21. . . . ಯೊಳು|| ಆತನ ಕಿಷುಯಪೆಣ್ಣಿತಿ ರತಿಯಂ ಪೊಲ್ವಳು ತೂಪಿಪತಿಚರಿ ಯೊಳತಿಯಜ್ಜೆ
22. . . . ಪೊಲ್ವಳನಿಧಿತತಯಶೋವಲ್ಲರಿಯ ಮತಿಹೀನರದೇನು ಬಣ್ಣಪದ್ವಾರಚವೆಯ|| ಅವರಿ
ವ್ವರಗು
23. [ರು]ಗಳವರ್ಭು ವನ ಜನಾರಾಧ್ಯರಖಳಗುಣಗಣ ನಿಳಯಕ್ಕಡಿ ವರನಯ
ಕೀರ್ತಿ
24. ದೇವನಿದ್ದಾನೆತ್ತಿರು|| ಆ ಮಹಾನುಭಾವನದ್ವಾಂಗಿಯರವನಾನ ಕಾಲದೊಳು|| ಬೋಧಿಸುತ ಜಿನ
ಪದಮಂ ದಾ
25. . . . ವ ಸಿದ್ಧಪದಮನಕ್ಷಯಪದಮಂ ವಿನುತಂ ಮುನಿಪದಮಂ ಬಾಚವೆ ವೆಗ್ಗಡಿಯಸ್ಸು
ರಗತಿಯಂ
26. . . . ಪರಮ ಜಿನೇಸ್ವರ ಪದಪಂಕರುಹಮನಾನಂದದಿ ನೆನೆಯುತಾಗಳು ಪಿರಿದೊಂದು ಭಕ್ತಿಯಂ
27. . . . ತಿಯಂ ಬಾಚಿಯಕ್ಕನೆಯ್ದಿದಳಾಗಳು|| ಅವರ ಪರೋಕ್ಷದೊಳಾದಂ ಸವಿನಯದಿ ಕಳೆ
28. ಯನ್ನೀ ಕಲ್ಲ ಭುವನೆ ಜನವಪಿಯೆ ನಿಜನಿಡಳವಿಚಳಮಪ್ಪನ್ನು ಚಂದ್ರತಾರಂಬರಂ||.

Transliteration.

I Band—

1. O śrīmatu parama-gaṁbhīra syādvādāmōgha-lāṁchhanam jiyā-traiḷōkya-
nāthasya śāsanam Jina-śāsanam
2. O mēlenisirppudī malege dhātriyolaṁ Kisuvaḷḷiy-antada Pālisi saṁtatam
sukhadin irppinegam siri
3. putte puttidaṁ Heriya-Bāseveggaḍegav-ātana valabhe Nijikabbegam
lileyol emde baṇṇipudu pe-
4. rggaḍe Satyamanam jagajjanam^{||} sthiranē bāpp-amarādriyimḍ-adhika gaṁbhī-
ranē bāppu sāgaradiṁḍ aggaḷada-
5. ntu dāniyē surōrvvījake māraṇḍalaṁ sura-rājaṁg-eṇeyende kirttipudu
kaikoṁḍ akkaṛim santatam
6. dbareyellam sale Satyaverggaḍeyol audāryanam sauryyamam^{||} koṭṭapene-
ṁdoḍ-Īśvarana koṭṭa bara

II Band (effaced in the middle)—

7. saraṇemdu baṁdaram neṭṭane de vajri . . . pūṇdu
kōḍiṭṭa virō . . .
8. tarivan endode tāne Kṛitānta yi perggade
.

9. ātana māvaṃ sakala mahī javalli venisi negaḷ-
vaṃ bhūtaḷa
10. doḷageseye Kachchaverggaḍeya ṇpu ya biṇpu
11. nāḍe kēsariya poḍarppu manō yani
12. sirda vīraṇoḷ adeṃdu karaṃ nali taripudu ka . . .
ḷe palaruṃ nirantaraṃ

III Band (effaced)—

13. ene negaḷda Kachchaverggaḍeg-anupama kula ge
dhore
14. yaḷu vinuta taṃ bage
15. . . renipparu maṇiya-
16. nt-avarīrvvar-ītana yaṃ santata jasa . .
17. yaḷ akhiḷa bhūmaṇḍaḷade khyātaṃge sale negaḷda Gaṃge-
gaṃ Gaurigaṃ veṃma
18. . nō doreyenippar bhūtaḷadoḷu yaṃ^{||} gatyam-
taṃbari-
19. ya samara samayadoḷa . . . vasa . . . mana polal-itara ā
vibhuvina
20. kulavadhu tā bhūvinuta śrīge neleyenippa ganeyar ppalaruṃ . .
peṇḍitig-eṇege varppare
21. yōḷu^{||} ātana kiṛiya peṇḍati Ratiyaṃ pōlvaḷu tūpipatichariyoḷ
Atiyabbe
22. pōlvaḷanidhi tata yaśōvallariya matihīnar adēnu baṇṇipar-bBā-
chaveya^{||} avar īrvvara gu-
23. [ru]gaḷ avar bbhuvana janārādhyar akhiḷa guṇagaṇa niḷayar kkaḍi . .
vara Nayakīrtti-
24. dēva siddhāntēsaru^{||} ā mahānubhāvanarddhāṃgiyar-avasāna kāladoḷu^{||}.
bōdhisuta Jina-padamam bā-
25. va siddha-padaman akshaya padaman vinutaṃ munipadamam
Bāchave veggaditiyar ssura-gatiyaṃ
26. parama Jinēsvara pada-paṃkaruhaman ānaṃdadi neneyutāgaḷu
piridoṃdu bhaktiyaṃ
27. tiyaṃ Bāchiyakkan eydidaḷ āgaḷu^{||} avara parōkshadoḷ ādaṃ savi-
nayadi Keḷa . . .
28. yinti kalla bhuvana-janvariye nirisidaḷ avichaḷam-appantu chaṃdra-
tāraṃbaram^{||}

Note.

This is a Jaina *nishidikal*. Like a *vīragaḷ* it has three panels: the first from the bottom contains two female figures representing the women who died; the

second panel represents the women being carried in a vimāna accompanied by the celestial dames to the heaven, while the third has the figure of a seated Jina flanked by two female chāmara bearers. The figures are all beautifully carved as in the usual Hoysala vīragals. Unfortunately, owing to the rain and sun, the stone is effaced here and there, especially in the 2nd and 3rd bands. Hence the record is incomplete.

The record begins with the praise of Jinasāsana. It then introduces to us Satyaveggade, son of Heriyabāseveggade and Nijikabbe, as the ruler of Kisuvalli. Satyaveggade is highly praised in the inscription as being better than the mount Mēru (amarādri) in firmness, as greater than the ocean in profoundness, as surpassing the Kalpa tree in benevolence and as equal to the King of Gods (Surarāja). His uncle (māva) was Kachchaveggade. This Kachchaveggade had two daughters, who appear to have been the wives of Satyaveggade. The name of the elder is lost and the younger was Bāchave. Their guru (spiritual teacher) was Nayakīrttidēva Siddhāntēśa. After the death of Satyaveggade, probably in some battle, his wives appear to have died by the rite of *sanyasana* or *samādhi*. The stone is said to have been erected in memory of their death.

It is not possible to know who Satyaveggade was, nor can the place Kisuvalli be located. No reference to him is found in any of the inscriptions so far published. Probably he was a small chieftain under the Hoysala rulers. But the inscription does not mention any of his overlords as it ought to have done. The date also is not given. The characters appear to belong to about the 12th century A.D.

A Jaina guru Nayakīrtti dēva is mentioned in the record. He appears to be identical with the one mentioned in E. C. V, Channarāyapaṭṇa 150. The spiritual descent given there is: Guṇachandra Siddhānti dēva, his disciple Nayakīrtti Siddhānti dēva, his disciple Bālachandramunīndra. According to E. C. II, Śravanabelgola 66, which also gives the same descent, Nayakīrtti died in 1176 A.D. So the present inscription must have been composed earlier than that date and it may thus be taken as belonging to about 1170 A.D.

16

On a stone lying at a little distance in front of the same temple at the same place.

Size 5' × 2½'.

ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಅದೇ ದೇವಸ್ಥಾನಕ್ಕೆ ಸ್ವಲ್ಪ ದೂರದಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನದ ಕಲ್ಲು (ಬಹಳ ಸವಿಡಿದೆ)

ಪ್ರಮಾಣ 5' × 2½'.

1. ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀಯಾತ್ಮೈಶೋಕ್ಯ
2. ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ || ಶ್ರೀಕಾನ್ತಾನೇತ್ರ
(ಮುಂದೆ ಸುಮಾರು 20 ಪಂಕ್ತಿಗಳು ಪೂರ್ತಾ ಸವೆದುಹೋಗಿವೆ.)

28. ಡಿ ಸುಯತಿ.
29. ಚಾರಿಯ ಹರಿ|| ಹಣ
30. ರೆ
31. ಸೇನನಿದ್ಧಾಂತಿ ದೇವರು
32.
33. ರ ಸೇನ
34. ನಿಂಹತಾ ತ್ರೈವಿದ್ಯದೇವರಿಂ ಅವರ ನಿಷ್ಕರು ಪುಷ್ಪಸೇನ ನಿ
35. ದ್ಧಾಂತ ದೇವರ ಣ ಮಲಧಾರಿ ದೇವನಿಂ ಅವರ ಬಂ
36. ತಿಯರು ಮಲವೆ ಸೆಟ್ಟಿ
37. ಅವರ ಸಹ ಧರ್ಮಿಗಳು ಕಟಕದ ಬಮಿಸೆಟ್ಟಿಯ ಮಗ ಕೇನಿ ಸೆಟ್ಟಿ ಈ ಮೂವರು
38. ದ ಗೊರವೂರ ಬಸದಿಗೆ ಆತನ ಮೂವರು ಸಹಧರ್ಮಿಗಳು ಗೊರವೂರ ಭವ್ಯ ಜನಂಗಳು
39. ಬಿಟ್ಟ ಗದ್ದೆ ಅಯಿಗಂಡುಗ ಕಳ ಹೊರೆ ಕೊಡವೀನ [ಶಾ]ನ್ತಿ ದೇವರಿಗೆ ಅಂಗ ಭೋಗಕ್ಕೆ . . .
40. ಜ್ಞೇಯರಾಹಾರಧಾನಕ್ಕಂ ಇಂತೀ ತ್ರಿವಿಧಂ ಬಿಟ್ಟರು|| ತನುಧನಮಂತವಿಸುವಳಿ . . .
41. ಬೈಗೆ ಮುನಿಯರನ್ನ ದಾನಕ್ಕಾಗಳು ವನಮೊಲ್ಲ ಹನ್ನೆ ಶಂತಾನನವರತಂ ಮಲ್ಲಿಯಕ್ಕ . . .
42. ಜಗದೋ|| ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತು ವಸುನ್ದರಾ ಪಷ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ
43. ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ||

Note.

This inscription stone is very much worn out and about three-fourths of it cannot be made out. It is a Jaina inscription and begins with the praise of Jinaśāsana. It then appears to give the full genealogy of the Hoysala kings and begins with Śrīkāntānētra, etc., which is the usual beginning of a Hoysala inscription. But the details are completely worn out so that it cannot be determined in whose reign the inscription stone was set up.

The record then appears to give the spiritual descent of the Jaina gurus, as in the inscriptions Channarayapaṭṇa 149 (E.C. V) and Kaḍūr 69 (E.C. VI).

The object of the record is to register the grant of five khaṇḍugas of wet land by three persons—Malavesetṭi, Kaṭakadabamisetṭi and Kēsisetṭi—to a basadi at Goravūr for the god's aṅgabhōga and for feeding the ascetics. One Malliyakka is also praised as a staunch devotee. The record ends with the usual imprecatory verse, svadattāṃ para-dattāṃ, etc.

No date is found in the record. But it may belong to about the 12th century A.D.

17

At Hīraguppe, same Mādihalli hobli, on a vīragal in front of the Mallikārjuna temple.

Size 2½' × 2'.

ಅದೇ ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹೀರಗುಪ್ಪೆಯಲ್ಲಿ ಮಲ್ಲಿಕಾರ್ಜುನದೇವಾಲಯದ ಎದುರಿಗೆ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

I ಪಟ್ಟಿ—(ಸವೆದುಹೋಗಿದೆ)

II ಪಟ್ಟಿ—

1. ಮಲ್ಲ ಮ ವೀರಬಲ್ಲಾಳದೇವರು
2. ದೋರಸಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸುಕಸಂಕತಾವಿನೋದದಿ ರಾ
3. ಜ್ಯಂಗೆಯ್ಯುತ್ತಮಿದ್ದಲ್ಲ
4. ಹೀರಗುಪ್ಪೆಯ ನಿಜ
5. ದು ತುಟುವಂ ಕೊಂಡು ಹೋಹಲ್ಲ ನಾಡ ಗೌಡಿಯ
6. ಬೆ ಗೌಡ ತುಟುವಂ ಮಗುಳ್ಳ

III ಪಟ್ಟಿ—

7. ಕಾಳಗೌಡ ಕಾದಿ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ
8. ಭರದ ಪ್ರಥಮೇಕಾದಸಿ ಮಂಗಳವಾರ
9. ಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This viragal stone was half-buried at the time of discovery. Its top portion is very much worn out so that the inscription could not be read completely. The inscription records the death of a hero Kālagauḍa during a cattle raid at Hīraguppe, where the inscription was found.

The record belongs to the reign of Viraballāḷa dēvaru, the Hoysaḷa king. The details of dating are lost except for the tithi and the week-day—*Prathamēkādasi* *Mangalavāra*. The characters appear to belong to about the 14th century A.D.

18

At Halebīḍ, on a stone in front of the Chaudī temple at the village entrance.

ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲ ಊರಮುಂದಿನ ಚೌಡಿಗುಡಿಯ ಎದುರಿಗೆ ಈಚೆಗೆ ಹೊಸದಾಗಿ
ತಂದು ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.
ಪಾಮನಮುದ್ರೆ.

1. ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ
2. ಪೆರುಮಾಳೆ ದಣ್ಣಾಯ್ಕ
3. ರು ಮಾಡ್ವಿದ ದೇವರ ಬ್ರ
4. ಹೃ ಪುರಿಯ ಸೇವೆಯ
5. ಕಲ್ಲು

Transliteration.

1. Śrīman mahā pradhānam
2. Perumāḷe daṇṇāyka-
3. ru māḍsida dēvara Bra-
4. hmapuriya sēveya
5. kallu.

Translation.

Stone of the service as Brahmapuri (village granted to the Brahmins) to the god, caused to be made by the illustrious mahāpradhāna Perumāle daṇṇāyka.

Note.

The stone was originally in some field near Halebīd. It is now set up in front of the Chaudī temple. It is an instance of a grant, probably of some village, to the Brahmins. The donor is Perumāle daṇṇāyka who was governor at various places and a minister under Narasimha III and Ballāḷa III. No date is mentioned in the record; nor the name of the reigning king is found. The record probably belongs to about 1300 A.D.

19

At Kumāranahalli, Halebīd hobli, on a stone set up in front of the Mallikārjuna temple.

Size 5' × 2½'.

ಹಳೇಬೀಡು ಹೋಬಳಿ ಕುಮಾರನಹಳ್ಳಿ ಮಲ್ಲಕಾರ್ಜುನದೇವಾಲಯದ ಮುಂಭಾಗದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ
2. ಭವೇ || ಶ್ರೀಮತ್ತ್ವೈಲೋಕ್ಯಪೂಜ್ಯಾಯ ಸರ್ವಕರ್ಮಸುಸಾಕ್ಷಿಣೀ ಫಲದಾಯನಮೋನಿತ್ಯಂ ಕೇಶ
ವಾಯ ಶಿನಾಯ ಚ
3. ಶಂಕರ ಮಹಾಕರ
4. ದ್ವರದ ಶಿವಾಧ್ಯಾತ್ಮ ಮಲ್ಲಕಾರ್ಜುನ ಈಶ್ವರಃ || ತತೋದ್ವಾರಾವತೀನಾಥಃ ಹೊಯ್ಸಳಾದ್ವೀಪಿ
ಲಾಂಛನಃ ಪಾತಃ
5. ಶಶಪುರೇ ತೇಷು ವಿನಯಾದಿತ್ಯ ಭೂಪತಿಃ || ಆ ವಿನಯಾದಿತ್ಯಂಗಂ ಪಾವನ ಚರಿತ ಕೇಯಬ್ಬರಸಿಗ
6. ಮುಖೋರ್ವೀಪರನುದಯಂಗೈಯ್ದಂ ಶ್ರೀವರಪದಪದ್ಮಭೃಂಗನೇಪಯಂಗನೃಪಂ || ಆ ನರಪತಿ
ಗಂಭೋಧಿಗನೂ
7. ನಗಭೀರತೆಯ ಸಮನಿಸಿಪ್ಪಂತಿರೆ ಸನ್ಮಾನಿನಿ ಯೇಚಲದೇವಿ ಮನೋನಯನಪ್ಪೀತಿ ಸಮನಿಸಿರೆ ಸಮ
8. ನಿಸಿದಳು || ಎನೆ ನೆಗಳ್ಳಾಯಿಬ್ಬರ್ಗ್ಗಂ ಜನಿಯಿಸಿದಸ್ಸುತರು ನೆಗಳ್ಳ ಬಲ್ಲಾಳಂ ವಿಷ್ಣುನೃಪಾಳಕ
9. ನುದಯಾದಿತ್ಯನೆಂಬೀ ಮೂವರುದಾತ್ತರಾಹವ ಧೀರರು || ಪ್ರ || ಅವರೊಳು ಮಧ್ಯಮನಾ
10. ಗಿಯುಂ ಧರಣಿಯಂ ಪೂರ್ವಾಪರಾಂಬೋಧಿಯೆಯ್ದು ವಿನಂ ಕೂಡೆ ನಿಮಿಚ್ಚುಪ್ಪೇಂದು ನಿಜನಿಃ
11. ಪ್ರತ್ಯೂಹ ವಿಕ್ರಾಂತದುದ್ಧವದಿಂದುತ್ತಮನಾದನುತ್ತಮಗುಣ ಭ್ರಾಹ್ಮಿಷ್ಠ ಲಕ್ಷ್ಮೀ ವಧೂಧ
12. ವನುದ್ವಿತ್ತ ವಿರೋಧಿದೈತ್ಯಮಥನಂ ಶ್ರೀವಿಷ್ಣು ಭೂಪಾಲಕಂ || ಆ ವಿಷ್ಣುವರ್ಧನಂಗಂ ಭಾಷ್ವೇದ್ಧ
13. ವೇಯಿನಿಸಿ ನೆಗಳ್ಳ ಪೆಂಪಿನ ಲಕುಮಾದೇವಿಗಂ ಸುತನುದಯಿಸಿದಂ ಭೂವಿನುತಯಶೋವಿಭಾಸಿ ನರ
14. ಸಿಂಹ ನೃಪಂ ಆತನ ತನಯನತಿಪ್ರಖ್ಯಾತನುದಾರಂ ಸಮಸ್ತ ಲೋಕಾಧಾರಂ ನೀತಿವಿದನೆಂದೊಡುಪ
ಮಾ
15. ತೀತಂ ಬಲ್ಲಾಳಭೂಪ ಸಮರಾಚೋಪಂ ಶ್ರೀಮತ್ಪದ್ಮಲದೇವಿ ಬಲ್ಲಾಳ ನೃಪಾಳ ಮಂದರಾ
ತನ
16. ಯಂ ನರಸಿಂಹೇಂ ವಾಗ್ದೇವ ತೆ || ಯದೋಃ ಕಾಂಡಕೃಪಾಣ
ಬಂಡಿ

17. ತರಪುಃಕ್ಷಾಭ್ಯದ್ವರಶ್ರೇಣಯಸ್ಸಂಗ್ರಾಮಕ್ಷಿತಿಮಂಡಳಿ ಕರಿನರಾಸ್ಯಕ್ಷಂಕಪೂರ
18. ಂಚಾರಾಯ ಜಯಶ್ರಿಯಃ ಶ್ರೀಮುಚಃಸೋಯಂಭೂರಿಭು
19. ವಿಭವಃ ಶ್ರೀ ನಾರಸಿಂಹೋ ನೃಪಃ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರಂ ಮಹಾರಾಜಾಧಿ [ರಾಜಪ]
20. ರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ವ ಚೂಡಾಮ
21. ಣಿ ಮಲೆರಾಜರಾಜ ಮಲೆಪರೊಳು ಗಂಡ ನಸಹಾಯಶೂರನೇಕಾಂಗವೀರ ಕದನಪ್ರಚಂಡ ನಿಸ್ಸಂಕ
22. ಪ್ರತಾಪ ಸರ್ವಜ್ಞ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಹದೇವ ಶ್ರೀಮದ್ಧ್ವಾಜಧಾನಿ ದೋರ ಸಮುದ್ರದೊಳು ನು
23. ಬ ಸಂಕಥಾ ವಿನೋದದಿಂ ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಯುತ್ತಮಿದ್ಧು ಶಕವರುಷ ೧೧೪೩೬ನೆಯ ವಿಷು ಸಂವ
24. ತ್ಸರದ ಪುಷ್ಯ ಶುದ್ಧ ೧೧ ಸೋಮವಾರ ಉತ್ತರಾಯನ ಸಂಕ್ರಮಣದಂದು || ಶ್ರೀ ಕುಮಾರನಹಳ್ಳಿ
25. ಯಗ್ರಹಾರದಲಿ ಪರಮಮಾಹೇಶ್ವರ ಶಿವಪಾದ ಶೇಖರರಪ್ಪ ಭಟ್ಟೋಪಾಧ್ಯಾಯರು ಭಕ್ತಿ
26. ಶ್ರದ್ಧಾತಿಶಯಪೂರ್ವಕವಾಗಿ ರಾಜಾರಾಷ್ಟ್ರಕೃಭ್ಯದಯವಹಂತಾಗಿ ಗ್ರಾಮಬ್ರಹ್ಮೋತ್ತರವಹಂತಾಗಿ ಶ್ರೀ
27. ಮದ್ವರದ ಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ಪ್ರತಿಷ್ಠೆಯ ಮಾಡಲಾ ಶ್ರೀ ವೀರನರಸಿಂಹದೇವನು ಸನ್ನೇಹ ಭಕ್ತಿಯಿಂ
28. ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕೆ ನಂದಾದೀಪಿಗೆ ನಿತ್ಯೋಪಹಾರ ಚೈತ್ರಪವಿತ್ರ ಆರಾಧಕರ ಪರಿಚಾರಕರ ಜೀವಿ
29. ತಕ್ಕಂ ಖಂಡಸ್ಥುತಿ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ವರ್ಷಂಪ್ರತಿ ಹಾಲು ನೌದೆಗವಾಗಿ ಸಹವಾನಿಯ ಹಳ್ಳಿಯ
30. ನಡುಬಯಲಲಿ ಸರ್ವ ಬಾಧಾಪರಿಹಾರವಾಗಿ ಸರ್ವ ನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ಎಂಟು ಲ ಮ
31. ತ್ತಂ ಆ ಕುಮಾರನ ಹಳ್ಳಿಯಲೇ ತತ್ಕಾಲೋಚಿತ ಕ್ರಯದಿಂ ಮಾಡುಗೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ ಒಂದು ೧
32. ಆ ಕುಮಾರನ ಹಳ್ಳಿಯಸೇಷ ಮಹಾಜನಂಗಳುಂ ಭಕ್ತಿಪೂರ್ವಕವಾಗಿ ನಮಸ್ಕಾಗಾಮಿ ಬಳಿ ಸಹಿತ
33. ವಾಗಿ ಸರ್ವಬಾಧಾಪರಿಹಾರವಾಗಿ ಸರ್ವ ನಮಸ್ಕವಾಗಿ ಕೊಟ್ಟ ವೃತ್ತಿ ಒಂದು ೧ ಮಹಾ ಪಸಾಯಿತಂ ಪ
34. ರಮ ವಿಶ್ವಾಸಿ ಶ್ರೀವರದ ಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನದೇವರ ಶ್ರೀಪಾದಾರಾಧಕನಪ್ಪ ಲೇಖಕ ವಿಶ್ವ ನಾಥದೇವ
35. ನು ಶ್ರೀ ಕಾರ್ಯನಡವಂತಾಗಿ ಬಳಿ ಸಹಿತ ಮಾಡುಗೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ ಎರಡು ೨ ಆ ಮಹೇಶ್ವ
36. ರ ಭಟ್ಟಯ್ಯಂಗಳ ಮಗಳು ಗೌರಿಯಕ್ಕನು ಆ ದೇವರ ಶ್ರೀ ಕಾರ್ಯಕ್ಕೆ ಮಾಡುಕೊಂಡು ಕೊಟ್ಟ ವೃತ್ತಿ
37. ಹಾಗ ಎರಡು ೨ ಪ್ರಿಯದಿಂದೀ ಧರ್ಮಪನೆಯ್ತೆ ಕಾಪ ಮನುಜಂಗಾಯುಂ ಜಯ ಶ್ರೀಯುಮಕ್ಕು
38. ಈ ಧರ್ಮವಂ ಕಿಡಿಸುವ ಪಾಪಿಗಳ್ಗೆ ಕುರುಕ್ಷೇತ್ರದೊಳು ವಾರಣಾಸಿಯೊಳೆಕ್ಕೋಟಿ ಮುನೀಂ
39. ದ್ರರಂ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂ ಕೊಂದುದೊಂದು ಮಹಾಪಾತಕವಕ್ಕು ವೆಂದು ಸಾಟಿದ
40. ಪುವೀ ಸೃಳಾಕ್ಷರಂ ಧಾತ್ರಿಯೊಳು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂ
41. ಧರಾಂ ಶಪ್ಪಿವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ || ಸಾಮಾನ್ಯೋಯಂ ಧ
42. ಮ್ಮ ಸೇತುನ್ಮಪಾಣಾಂ ಕಾಲೇಕಾಲೇ ಪಾಲನೀಯೋಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾ
43. ನ್ ಭೋಯೋ ಭೋಯೋ ಯಾಚತೇ ರಾಮಚ[ಂ]ದಃ || ಯಾವಾನಾಲಾಸ್ಯರಂಗಂ ಪ್ರತಿದಿನಮನಿತಂ
44. ವೀಕ್ಷ್ಯ ಜಿಹ್ವಾಗ್ರಮಗ್ರ್ಯಂ ಲಕ್ಷ್ಮೀರ್ಯುಧ್ಗೇಹವಕ್ಷಸ್ಥಲ ಮುಖ ಕಮಲಾನ್ಯಾ ಸಮಂತಾತ್ಪವಾರ ಕೀರ್ತಿ
45. ಯ್ಯಾತು ಹೋಮಧೂಮೈರ್ಧೃಶದಿಶಿ ನಿಬಿಡಧ್ವಾಂತ ಚಂದ್ರಾತಪತ್ನಂ ಸೋಯಂ ಮಾ
46. ಹೇಶ್ವರಾರ್ಯಂ ಜಯತಿಪೃಥುಯಶೋ ಮಲ್ಲಿನಾಥಾಂಘ್ರಿ ಭೃಂಗಃ ಯೋಲಿಂಗಂ ದ್ವೇಷ್ಟಿಸ
47. ಮೋಹಾತ್ ಸರ್ವದೇವ ನಮಸ್ಕೃತಂ ನರೋ ನರಕಗಾಮಿನ್ಯಾತ್ ತಸ್ಯ ಸಂಭಾಷಣಾದಪಿ || ಏ
48. ಮನಾಗಪಿ ದೇವೇಶಂ ಪ್ರಪನ್ನಾ ಚ್ಚರಣಂ ಶಿವಂ ತೇಪಿಘೋರಂ ನಪಸ್ಯಂತಿ ಯಮಸ್ಯ ವದನಂ ನರಾಃ

49. ಸ್ವಸ್ತಿಶ್ರೀ ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಮೈಶಾಖ ಸುಧ ಪಾರ್ಣವಿ ಅದಿತ್ಯವಾರ ಸೋಮಗ್ರಹಣದಲ್ಲ ಶ್ರೀವೀರನಾರ
50. ಸಿಂಹದೇವನು ಶ್ರೀವರದ ಸಿದ್ಧಮಲ್ಲಿಕಾರ್ಜುನ ದೇವರ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ದೋರ ಸಮುದ್ರದ ಅಂಗಡಿ
51. ದೆಹಲಿಯೊಳಗೆ ಪ್ರೀತಿಯಿಂದಂ ಆಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿಯಾಗಿ ಕೊಟ್ಟ ಗದ್ಯಾಣಂ ಹದಿನೈದು ರೂ
52. ಯೀ ಧರ್ಮಕ್ಕೆ ಅನುಕೂಲರಾಗಿ ಬಂದವರ್ಗಕ್ಕೆ ಆಯುಂ ಶ್ರೀಯುಮಕ್ಕು ಯೀ ಧರ್ಮಕ್ಕೆ ಪ್ರತಿ ಕೂಲರಾಗಿ
53. ಬಂದವರ್ಗ ಅ ಘೋರ ನರಕ

Transliteration.

1. nainas-tuṅga-siraś-chumbi chaṇdra-chāmara-chāravē trailōkya-nagarā-rambha mūla-stambhāya Śaṃ-
2. bhavē || śrīmat-trailōkya-pūjyāya sarva-karmma su-sākshinē phala-dāya-
namō-nityaṃ Kēśavāya Śivāya cha
3. Śankara mahākara
4. dvarada Śiddhākhyō Mallikārjjuna Īśvaraḥ || tatō Dvārāvātī-nāthaḥ Hoy-
salā-dvipi lāṃchhanaḥ jātaḥ
5. Śāśapurē tēshu Vinayāditya bhūpatih || ā Vinayādityaṃgamaṃ pāvana charite
Keleyabbarasiga-
6. makhiḷōrvvīvaran udayaṃ geydaṃ śrīvara-pada-padma-bhṛīṅgan Eṇṇeyamga
nṛipaṃ || ā narapatig-aṃbhōdhiḡ-anū-
7. na gabhīrateye samanīsippam̐tīre sanmānini Yēchaladēvi manō-nayana-
ppṛīti samanīsire samā-
8. nisidaḷu || ene negaḷdā yirbbarggaṃ janiyisadarssutaru negaḷda Ballāḷaṃ
Vishṇu nṛipāḷaka-
9. n-Udayādityan eṃbi mūvar udāttar āhava-dhīraru || vṛi || avaroḷu madhya-
man-ā
10. giyuṃ dharaṇiyam̐ pūrvvāparāmbōdhi yeyduvinam̐ kūḍe nimirechhu-
vomdu nijaniḥ-
11. pratyūha-vikrāntad-udbhāvadim̐d-uttaman ādan uttama bhrājishṇu
Lakshmīvadhū-dha-
12. van udvṛitta-virōdhī-daitya-matbanam̐ śrī Vishṇubhupāḷakam̐ || ā Vishṇu-
varddhanam̐gaṃ bhāvōdbha-
13. ve yenisi negaḷda pempina Lakumādēvigam̐ sutan udayisidaṃ bhū-vinuta
yaśō-vibhāsi Nara-
14. simha nṛipaṃ ātana tanayan ati-prakhyātan udāram̐ samasta lōkādhāram̐
nītivīdan eṃdoḍupāmā-
15. tītam̐ Ballāḷa bhūpa samarāṭōpam̐ śrīmat Padmala dēvi Ballāḷa nṛipāḷa
maṃdarā tana-

16. yaṃ Naraśimhēṃ vāgdevāte || yaddōḥkāṇḍa
kṛipāṇa-khaṇḍi-
17. ta ripuḥ kṣmābhṛidvara srēṇayas-saṃgrāma-kṣiti-maṇḍalē kari narā
srik-paṇka-pūra
18. mchārāya jayaśriyaḥ śrīmuchaḥ sōyaṃ bhūri bhu
19. vibhavaḥ śrī Nāraśimhō nṛipaḥ || svasti śrīman mahāmaṇḍalēśvaraḥ mahā-
rājādhi [rājapa-]
20. ramēśvaraṃ Dvārāvati-pura-varādhīśvaraṃ Yādava-kuḷāṃbara-dyumaṇi
samyaktva-chūḍāma-
21. ṇi Malerāja-rāja maleparolu gaṇḍan asaḥāya-śūran ekāṃga-vīra kadana-
prachanḍa nissamka-
22. pratāpa sarvvajña-chakravartti Hoysaḷa vīra-Nāraśimha dēva śrīmadd rāja-
dhāni Dōrasamudradoḷu su-
23. kha-saṃkathā vinōdadiṃ prithvīrājyaṃ geyuttavirddu Śaka varuṣa 1143
raṇeya Viṣṇu-sāṃva-
24. tsarada Puṣya suddha || Sōmavāra Uttarāyana saṃkramāṇadamdu || śrī
Kumārana haḷli-
25. y-agrahāradali parama-māhēśvara Śiva-pāda-sēkharar appa Bhaṭṭōpādhyā-
yaru bhakti-
26. śraddhātīśaya pūrvvakavāgi rājā-rāṣṭrak-abhyudaya-ahamṭāgi grāma-
brahmōttara vahaṃṭāgi śrī-
27. mad varada Siddha-Mallikārjuna dēvara pratishṭheya māḍalā śrī vīra
Nāraśimha dēvanu sa-snēha bhaktiyiṃ
28. dēvara śrīkāryyakke naṃḍādīvige nityōpahāra chaitra-pavitra ārādha-
kara parichārakara jīvi-
29. takkaṃ khaṇḍasphuṭita jīrṇnōddhārakkaṃ varshaṃprati hālu-saudegavāgi
Sahavāsiyabaḷliya-
30. naḍu bayalali sarvva bādhā parihāravāgi sarvva namasyavāgi koṭṭa gadde
salage eṇṭu ma-
31. ttaṃ ā Kumārana haḷliyalē tat-kālōchita-krayadiṃ mārugomḍu koṭṭa vṛitti
omdu 1
32. ā Kumārana haḷliya-asēsha mahājanamgaḷuṃ bhakti pūrvvakavāgi samastā-
gāmi baḷi sahita-
33. vāgi sarvva bādhā parihāravāgi sarvva namasyavāgi koṭṭa vṛitti omdu 1
mahāpasāyitaṃ pa-
34. rama-viśvāsi śrī Varada Siddha Mallikārjuna dēvara śrī-pādārādhakan appa
lēkhaka Viśvanātha dēva-
35. nu śrī-kāryya naḍavamṭāgi baḷi sahita māru gomḍu koṭṭa vṛitti eraḍu 2 ā
Mahēśva-

36. ra Bhaṭṭayyaṃgaḷa magaḷu Gauriyakkanu ā dēvara śrī-kāryyakke māru-
gomḍu koṭṭa vṛitti
37. hāga eraḍu 2 priyadiṃdī dhārmavan eyde kāva manujam-āyuma jaya-
śrīyuma akku
38. i dharmavan kiḍisuva pāpigaḷe Kurukshētradoḷu Vāraṇāsiyoḷ ekkōṭi
munim-
39. draram kavileyam Vēdādhayaram komdudomdu mahāpātakav-akkuv-emdu
sārīda-
40. puvī saḷāksharam dhātriyolu || sva-dattam para-dattam vā yō harēta vasum.
41. dharam śashti varusha sahasrāṇi viśṭāyam jāyatē krimi || sāmānyōyam
dha-
42. rmma sētur-nṛipānam kālē kālē pālanīyō bhavadbbhiḥ | sarvvān ētān
bhāriṇaḥ pārtthivēmdrā-
43. n bhūyō bhūyō yāchatē Rāmachandraḥ || yāvānālāsyā raṃgam prati dinam
anīsam
44. vikshya jihvāgram agryam Lakshmīr yad gēha vakshasthala mukha-
kamalāny ā samantāt bavāra kīrtti-
45. ryyā tu hōma dhūmair-ddaśa-diśi-nibīḍa-dhvānta-chandrātapatvam sōyam
Mā-
46. hēśvarāryyam jāyati prithu yaśō Mallināthāmgghri bhṛīgaḥ yō liṃgam
dvēshṭi sa
47. mōhāt sarva dēva namaskṛitam narō naraka gāmisyāt tasya sambhāsha-
nādapi || ē
48. manāgapi dēvēsam prapannāch-chharaṇam Śivam tēpi ghōram na
pasyanti Yamasya vadanam narāḥ
49. svasti śrī Svabhānu samvatsarada Vaiśākha suddha Purnami Ādityavāra
Sōmagrahaṇadalli śrī Vīra-Nāra-
50. simha dēvanu śrī Varada Sidda Mallikārjuna dēvara śrī-kāryya naḍevamtagi
Dōrasamudrada Amgaḍi-
51. dereyolage prītiyīmdam ā-chandrārkkā-sthāyiyāgi koṭṭa gadyānam hadi-
naidu 15
52. yī dharmmakke anukūlar āgi baṃdavargella āyuma śrīyuma akku yī dharm-
makke pratikūlarāgi
53. baṃdavargge ā ghōra naraka

Translation.

Salutation to Śambhu; Salutation to Kēśava and Śiva; Salutation to Siddha Mallikārjuna.

Thus arose the Poysaḷas, lords of Dvārāvati, having the tiger crest, in Śasapura. Among them was the king Vinayāditya. To him and Keḷeyabbe of pure conduct

was born Eṇṇyaṅga, lord of the whole earth and a bee at the feet of the god Viṣṇu. His wife was the excellent woman Ēchaladēvi, whose love to him (shining in her mind and eyes) was like the great depth of the ocean. To those two noble beings were born three sons Ballāḷa, Viṣṇu-nṛipālaka and Udayāditya of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth, between the eastern and western oceans was the king Viṣṇu, shining from his excellent qualities, lord of the damsel Lakshmī (goddess and the queen so named), destroyer of the powerful demons, his enemies. To that Viṣṇuvarḍhana and the famous Lakshmādēvi skilled in arts (bhavōdbhave) was born king Narasimha, possessed of fame extending over the whole earth. His son was the matchless king Ballāḷa, very famous and charitable, versed in polity, brave in battle and a support to the universe. (The succeeding two verses are in praise of Ballāḷa's wife Padmaladēvi and their son Narasimha. But as a number of letters are worn out and lost, the sense cannot be made out completely).

Be it well. While the illustrious mahāmaṇḍalēśvara, king of kings, rājaparamēśvara, lord of the excellent city of Dvārāvati, a sun to the firmament of the Yādava race, crest-jewel of righteousness, king over the Male chiefs, punisher of the Malepas, unassisted hero, single warrior, terrible in battle, nissanka-pratāpa-sarvajña-chakravartti, Hoysala Vīra-Nārasimhadēva was ruling the earth in peace and wisdom from his great capital Dōrasamudra :

On Monday the 11th lunar day of the bright half of Pushya in the year Viṣṇu, 1143rd Śaka year, being Uttarāyaṇa Sankramana day :

When at Kumāranahallī agrahāra, Bhaṭṭōpādhyāya (who was a) Paramamāhēśvara and a garland on the feet of the lord Śiva, installed the illustrious god Varada Siddha Mallikārjuna with great devotion and faith in order that prosperity might accrue to the king and the kingdom and that the village might prosper, Vīra-Nārasimha dēva granted with attachment and devotion, for the god's duty, for the perpetual lamp, for the daily food-offerings, for *chaitra* and *pavitra*, for the livelihood of the priests and the temple servants, for the repairs and renovations of that temple and for the yearly requirements of milk and firewood, 8 salages of wet-land in the central fields of Sahavāsihallī, free of all imposts, and one vṛitti at the same Kumāranahallī after purchasing it for the price current at the time. All the mahājanas of Kumāranahallī together granted one vṛitti free of all imposts together with revenue and tax. The mahāpasāyita, paramaviśvāsi and worshipper of the illustrious feet of the god Varada Siddha Mallikārjuna, the Lēkhaka (writer) Viśvanātha dēva after purchasing two vṛittis granted the same, for the performance of the god's duty. Gauriyakka, daughter of Mahēśvara Bhaṭṭayya, granted two vṛittis after purchasing the same, for the god's duty.

These letters on the stone proclaim to the world that he who will lovingly protect this charity will live long, be successful and prosperous and that sinful men who

destroy this charity will incur the evil fame of killing in Kurukshētra and Vāraṇāsi seven crores of ascetics, tawny cows and scholars in the Vēdas. He who confiscates the gifts of land made by himself or by others will be born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time. Rāmachandra asks this again and again of all future kings.

Let that Māhēśvarārya, a bee on the lotus feet of the god Mallinātha, whose chest and lotus-like face were wed by the goddess Śrī having witnessed (*lit.* seen) ever and anon his oration (*lit.* stage of the face) and whose fame was like moonlight to the darkness spread in the ten directions by the thick smoke of his sacrifices, prosper. He who does even as much as speak with a hater of the liṅga that is worshipped by all the gods will be condemned to hell. Those persons who at any time seek protection under the feet of Śiva, will never see the terrible face of Yama.

Be it well. On Sunday the full moon day of the bright half of Vaiśākha in the year Svabhānu when there was the lunar eclipse, the illustrious Vīra-Nārasinha-dēva granted for the duty of the god Varada-Siddha-Mallikārjuna, fifteen gadyāṇas from the shop-tax at Dōrasamudra to last as long as the moon and sun endure. Let there be long life and wealth for all those who are in favour of this charity and terrible hell for those who are against this charity.

Note.

This record gives the usual genealogy of the Hoysaḷas up to Narasimha II. Vinayāditya, his wife Keḷeyabbarasi, their son Eṇṇeyanga, his wife Ēchaladēvi, their sons Ballāḷa, Viṣṇu and Udayāditya; Viṣṇuvardhana's wife Lakumādēvi, their son Narasimha, his son Ballāḷa, and his son Narasimha II are all highly praised in the inscription. The purpose of the inscription is then recorded: While Narasimha was ruling the Hoysaḷa kingdom from the capital city Dōrasamudra, one Bhaṭṭōpādhyāya constructed a Śiva temple at Kumāranahalli and installed the god Varadasiddha Mālikārjuna. For the god's service, king Narasimha granted some lands and a vritti. The Mahājanas, Viśvanātha dēva, and Gauriyakka, daughter of Bhaṭṭōpādhyāya, also granted some vrittis to the god. The usual imprecatory verses and the praise of Māhēśvarārya come next. Two years later Narasimhadēva again granted 15 gadyāṇas from the income of the shop-tax, for the god, which is recorded at the end.

The date of the first grant, namely, Viṣṇu sam. pushya śu. 11 Sōmavāra, corresponds to Monday, 6th December 1221 A.D. if we take the solar reckoning into consideration. The second grant was on Sunday, Vaiśākha śu. Paurṇami in the year Śvabhānu, when there was a lunar eclipse. This date corresponds to Sunday, 16th April 1223 A.D. There was a lunar eclipse on this day according to Svami Kannu Pillai's Ephemeris.

At Kallahaḷli of the same Halebidu hobli, on a stone standing in the old village site.

Size 4'×1'.

ಅದೇ ಹಳೇಬೀಡು ಹೋಬಳಿ ಕಲ್ಲಹಳ್ಳಿ ಹಳೇ ಊರಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1. o ವಿರೋಧಿ ಸಂವತ್ಸರದ ಭಾ
2. o ದ್ರಪದ ಶು ೫ ಲೂ ಶ್ರೀಮ
3. o ತು ಚೆನ್ನಪಂಣನು ಕೃಷ್ಣ
4. o ರಾಯರಿಗೆ ಪುಂಜ್ಯ ವಾ
5. o ಗಬೇಕೆಂದು ಪುಷ್ಪಗಿರಿ
6. o ಯ ನಿರಾಸಿಯ ಮಠದ
7. o ಲಿಂಗಂಣೋಡೆಯರಿ
8. o ಗೆ ದೇವಿಯ ಹಳೆಯ ಸೀ
9. o ಮೆಯ ಒಳಗಾದ ತಟ್ಟೆ
10. o ಯ ಹಳೆಯ ಒತ್ತಿನ
11. o ಕಲ್ಲಹಳೆನು ಕಲ್ಲ ಹಾ
12. o ಕಿ ಪುರಮಾಡಿ ಕೊಟ್ಟೆಲು
13. o ಯೀ ಪುರಕೆ ಅಳುವಿ
14. o ದವರಿಗೆ ಪಂಚಮ
15. o ಹಾ ಪಾತಕ

Transliteration.

1. o Virōdhi samvatsarada Bhā-
2. o drapada śu 5 lū śrīma-
3. o tu Chemnapaṇṇanu Krushṇa-
4. o rāyarige puṇṇyavā-
5. o gabēkemdu Pushpagiri-
6. o ya Nirāsiya maṭhada
7. o Liṅgaṇṇodeyari-
8. o ge Dēviyahaliya sī-
9. o meya oḷagāda Taṭṭe-
10. o ya haliya ottina
11. o Kallahaḷinu kalla hā-
12. o ki pura māḍi koṭṭeü
13. o yī purake alupi-
14. o davarige paṇc̣ha-ma-
15. o hā pātaka

Translation.

On the 5th day of the bright half of Bhādrapada in the year Virōdhi, the illustrious Chennappaṇṇa, in order that merit might accrue to Kṛṣṇarāya, granted

to Lingaṇṇodeya of Nirāsimatt at Pushpagiri, the village Kallahali (situated) by the side of Taṭṭeyahali in the province of Dēviyahali as *pura* (village granted to the god), erecting a stone. Whosoever destroys this *pura* will incur the five great sins.

Note.

The record registers the grant of a village Kallahali to Lingaṇṇodeya of Nirāsimatt by Chennappaṇṇa. The grant is said to have been made in order that merit might accrue to Kṛishṇarāya, evidently the Vijayanagar king. It is possible that the grant was made on the death of Kṛishṇadēvarāya in the year 1529 A.D. and the date Virōdhi sam. Bhādrapada śu. 5 corresponds to 9th August 1529 A.D. Chennappaṇṇa is not mentioned in any other inscription. He might have been an officer under Kṛishṇadēvarāya.

21

At Vaddarahalli, of the same Halebīd hobli, on a stone set up in the Bairedēva temple.

Size 3'×1'.

ಅದೇ ಹೋಬಳಿ ವಡ್ಡರಹಳ್ಳಿಯಲ್ಲಿ ಬೈರೆದೇವರ ಗುಡಿಯಲ್ಲಿ ನಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'×1'.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾ
2. ಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
3. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಮನ್ನ
4. ಹಾರಾಜಾಧಿರಾಜ ರಾಜ ರಾಜ ಪರಮೇಶ್ವರ
5. ಶ್ರೀ ವೀರಪ್ರತಾಪ ಅಚ್ಯುತರಾಯ ಮಹಾರಾಯರ
6. ಉಳಿಗದ ಸಚೆಯಪ ನಾಯಕರ ಮಗ
7. ಎಲ್ಲಪನಾಯಕರೂ ತಂಮ ತಂದೆ ತಾಯಿ
8. ಗಳಿಗೆ ತಮಗೆ ಪುಂಜ್ಯವಾಗಬೇಕೆಂದು ಶ್ರೀ
9. ಮಂನಹಾದೇವೋತ್ತಮ ಪುಷ್ಪಗಿರಿಯ ಮ
10. ಲ್ಲಕಾರ್ಜುನ ದೇವರಿಗೆ ಏಕಾಂತದ ಅವಶ
11. ರಕೂ ಕೂಡಿ ಕೊಟ ಗ್ರಾಮ ಶಾಲವಾಹನ ಶಕವ
12. ರುಷ ೧೪೫೪ ನೆಯ ನಂದನ ಸಂವತ್ಸರದ
13. ಫಾಲ್ಗುಣ ಬ ೭ ಸೋಮವಾರದ [ಲು] ಪುರಮಾ
14. ದಿ ಕಲ್ಲ ಹಾಕಿ ಕೊಟರು ಶ್ರೀ

Transliteration.

1. śrī namas-tunga śirāś-chuṇṇibi chaṇdra-chā-
2. mara-chāravē trailōkya-nagarārambha
3. mūla-stambhāya Śambhavē śrīman ma-
4. hā rājādhirāja rāja rāja-paramēśvara

5. śrī vīrapratāpa Achyutarāya mahārāya
6. ūḷigāda Saṭeyapa nāyakara maga
7. Ellapanāyakarū tamma tamde tāyi-
8. gaḷige tamage puṁṇyavāgabēkemdu śrī-
9. maṁṇmahā dēvōttama Pushpagiriya Ma-
10. llikārjuna dēvarige ēkāntada avasa-
11. rakū kūḍi koṭa grāma Śālivāhana śaka va-
12. rusha 1454 neya Nandana samvatsarada
13. Phālguna ba 7 Sōmavārada [lu] pura mā-
14. ḍi kalla hāki koṭaru śrī

Translation.

Obeisance to Śiva. The village granted for the *ēkāntada avasara* of the god, the illustrious mahādēvōttama Mallikārjuna dēva of Pushpagiri, by Ellapanāyaka, son of Saṭeyapanāyaka, servant of the illustrious mahārājādhirāja rājaparamēśvara śrī vīrapratāpa Achyutarāya mahārāya, in order that merit might accrue to his parents and himself. On Monday, 7th of the dark half of phālguna in the year Nandana, being 1454th year of the Śālivāhana era, the village was granted as *pura*, erecting the stone.

Note.

This inscription stone was buried up to the liṅga which is carved on it in relief at the top. The stone was in a small hut-like shrine and was being worshipped by the villagers as the main god in the shrine. It was with great difficulty that the villagers were persuaded to allow the stone to be dug up and the inscription to be copied.

It registers the grant of a village, probably Vaḍḍarahalli, where the inscription was found, by Ellapa Nāyaka, son of Saṭeyapa Nāyaka, servant of Śrī Vīrapratāpa Achyutarāya mahārāya, the Vijayanagar king, for services to the god Mallikārjuna of Pushpagiri. The object of the grant was to increase the merit of his parents and himself.

The date of the record, Ś 1454 Nandana sam. Phālguna ba. 7 Sōmavāra, is equivalent to Monday, 17th March 1533 A.D.

KADUR DISTRICT.

KADUR TALUK.

22

At Yagaṭi, Yagaṭi hōbli, on a stone at the north-door of the Kallēśvara temple behind the tank. (Stone in front of Kaḍūr No. 20.)

Size 6' × 2'.

ಯಗಟಿ ಹೋಬಳಿ ಯಗಟಿಯಲ್ಲಿ ಕಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಉತ್ತರದ ಬಾಗಿಲಿನಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಕಡೂರು ನಂ. 20 ರ ಮುಂದೆ ನೆಟ್ಟಿರುವುದು.)

ಪ್ರಮಾಣ 6'×2'.

1. ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾ
2. ವಣ ಬ ೧೩ ಸ್ತಿರವಾರದಲು ಬ
3. ಯಿಪನಾಯಕರು ರಾಯ[ರ]
4. ಅಱಿಕೆಯಲ್ಲಿ ಯ[ಗ]
5. ಟಿಯ ಹತ್ತು ಸಾವಿರದ ಸೀಮೆವೊ[ಳ]
6. ಗೆ ಶೂದ್ರರೆ ಮದುವೆಯ ಸುಂಕ
7. ವನು ಬಿಡಿಸಿದ ಶಾಸನ ಯಿದ
8. ಕೆ ಅರು ಅಳುವಿದರು ಅವರ ಹೆ
9. ಂಡಿರನು ಹತುಸಾವಿರ ಸೀಮೆಯ
10. ಹದಿನೆಂಟು ಜಾತಿಗೆ ಕೊಟ್ಟ
11. ವರು

Transliteration.

1. Sarvajitu saṁvatsarada Śrā-
2. vaṇa ba 13 Stīravāradalu Ba-
3. yipānāyakaru rāya[ra]
4. aṛikeyalli Ya[ga]
5. ṭiya hattu sāvirada sīmevo[la]
6. ge Sūdrara maduveya suṁka-
7. vanu biḍisida śāsana yida-
8. ke āru aḷupidaru avara he-
9. ṁḍīranu hatu sāvira sīneya
10. haḍimeṁṭu jātige koṭṭa-
11. varu

Note.

This inscription records the grant of exemption from the marriage tax to the Sūdras of Yagaṭi 10000 province by Bayipa Nāyaka with the permission of the king.

The king is not named in the record. Only the word 'Rāya' is mentioned. An inscription at the same place (Kaḍūr 20) mentions Bayipa Nāyaka as a servant of the Vijayanagar king Krishṇadēvarāya. Hence the word 'Rāya' may refer to Krishṇadēvarāya, the Vijayanagar king.

The details of dating are: Sarvajitu sam. Śrāvaṇa ba. 13 Stiravāra, corresponding to Saturday, 24th August 1527 A.D., during the reign of Krishṇadēvarāya.

23

On a lingamudre stone in the land of Garji Maleyappa at Rāmapura of Yagaṭi hobli.

ಯುಗಟಿ ಹೋಬಳಿ ರಾಮಪುರದಲ್ಲಿ ಗರ್ಜಿ ಮಲೆಯಪ್ಪನ ಹೊಲದಲ್ಲಿರುವ ಲಿಂಗಮುದ್ರೆ ಕಲ್ಲು.

1. ಗರಜಿ ಗವಟಿಯ ನಿ
2. ರಸಿಯ ಮ
3. ಠದ ಹೊಲ

Transliteration.

1. Garaji Gavaṭiya Ni-
2. rasiya ma-
3. ṭhada hola

Note.

This short inscription records that the land in which the stone is set up belongs to Nirāsi matt at Garaji-Gavaṭi. The matt appears to have belonged to the Vīraśaiva sect. The record is not dated. Paleographically it appears to belong to about the 17th or the 18th century A.D.

24

On the Garuḍagamba in front of the Ranganāthasvāmi temple at Saṇṇēnahalli of the same Yagaṭi hobli.

ಅದೇ ಯುಗಟಿ ಹೋಬಳಿ ಸಣ್ಣನಾಥಸ್ವಾಮಿ ದೇವಾಲಯದ ಎದುರು ಗರುಡಗಂಬದಮೇಲೆ.

- | | |
|----------------|----------------|
| 1. ಂಕ್ಷಯನ | 7. ಂತಂದೆಮಕಳು |
| 2. ಂವಚರ | 8. ಂದೂಪಸ್ತ[ಂ]ಬ |
| 3. ಂದಅನ | 9. ಂಪ್ರಾಚಾರೂಡ |
| 4. ಂವಿಜಮನ | 10. ಂಮಾಡಿಮೊಳಗ |
| 5. ಂದಲಿ ಗುರು ಆ | 11. |
| 6. ಂದಪ ವಿರಪ | 12. |

Note.

The record is thickly covered over with soot so that a few lines at the bottom could not be deciphered. The inscription records the grant of a dūpastamba (mistake

for dīpastambha, lamp pillar) by Ādapa and Virapa who were father and son, respectively. Regarding the date only the cyclic year Kshaya and the month Āśvija are given. The characters appear to belong to about the 17th century A.D.

25

At Singatagere, Singatagere hobli, on a stone near the tank bund.

ಸಿಂಗಟಗರೆ ಹೋಬಳಿ, ಸಿಂಗಟಗರೆಯಲ್ಲಿ ಕೆರೆಕಟ್ಟೆಯಹತ್ತಿರ ರಥದ ಮನೆಯ ಪಕ್ಕದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಒಂದುಮಠ ಸಂವ
2. ಒತ್ತರದ ಮಾಘ ಬ
3. ಒಂಒ ಯಲು ಶಿವರಾತ್ರಿ
4. ಒಯ ಪರ್ವದಲು . . . ದ ದೇವ
5. ಒರ ನಂದಾದೀವಿಗೇಗೆ
6. ಒಬಿಟೆ . . . ಕಯಿ ಒ

Note.

This record on a rough stone is rudely engraved. It registers a grant of some land for a perpetual lamp of some god (probably the god Išvara at Singatagere) on the day of the Śivarātre festival on the 10th lunar day of the dark half of Māgha in the year Durmmati. The record is not dated in any era. The characters appear to belong to about the 17th century A.D. and the date might correspond to Monday, 23rd January 1682 A.D.

26

On a stone near the Siddhēśvara temple at Dēvanūr, Sakrepaṭṇa hobli.

(M.A.R. 1925, No. 56 revised.)

ಸಕ್ರೇಪಟ್ಟ ಹೋಬಳಿ ದೇವನೂರಿನಲ್ಲಿ ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದಬಳಿ ನಿಂತಿರುವ ಕಲ್ಲು.

(1925ನೇ ಇಸವಿ ಮೈಸೂರು ಆರ್ಕಿಯೋಲಾಜಿಕಲ್ ರಿಪೋರ್ಟಿನ 56ನೆಯ ನಂಬರಿನ ಅಡ್ಡುಪಡಿ.)

1.
2. ಶ್ರೀ ವೀರಪ್ಪ
3. ಯರೂ ಪುಟ್ಟರಾಜ್ಯಂಗೇ
4. ಜಯ್ಯನವರು ಕೊ
5. ಪೊಳಗಣ ಕೆಲಸಿಗಳಿಗೆ ತೆರಿಗೆಯ
6. ಮಾನ್ಯವಾಗಿ ಬಿಟರಾಗಿಹಾರನಹಳಿ
7. ಯ ಸೀಮೆಪೊಳಗಳ ದೇವನೂರು ಕೆ
8. ನಾಯಂದರಿಗೆ ತೆರಿಗೆಯ ಸುಂಕವನು ಸರ್ವಮಾ
9. ನ್ಯವಾಗಿ ಬಿಟೆ . ಈ ಧರ್ಮಪನಾವನೊಬನಾದರೂ ಅ
10. ಳುವಿದವನು ಯದಕ್ಕೆ ತಪ್ಪಿದವನು
11. ವಾರಣಾಸಿಯಲಿ ತಂಮ ತಂದೆ ತಾಯ ಕೊಂ
12. ದ ಪಾತಕಕೆ ಹೋಹರು

Note.

This inscription published in M.A.R. 1925 as No. 56 is now thoroughly revised. It records a grant of freedom from the tax on barbers at Dēvanūr, which is said to have belonged to Hāranahālī sime. The date of the record is lost, but the record appears to belong to the Vijayanagar period since such grants to barbers are often found during that period. The characters might belong to about the 16th century A.D.

27.

At the bechirak village Honneyanahālī of Sakrepaṭṇa hobli, on a stone of the tank sluice. (Broken into two pieces).

Size 4'×6".

ಅದೇ ಸಕ್ರಪಟ್ಟ ಹೋಬಳಿ ಹೊನ್ನೆಯನಹಳ್ಳಿ ಹಾಳುಗ್ರಾಮದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕೆರೆಯ ತೂಬಿನಕಲ್ಲು. (ಎರಡು ತುಂಡಾಗಿದೆ).

ಪ್ರಮಾಣ 4'×6".

ಎಡಗಡೆ ತುಂಡು—

1. ಶ್ರೀ ನನ್ನಿಮಾರ್ತೃಣ್ಣ ಪಟ್ಟಳಿಗೆಯ ಎ
2. ಷಯಂಗರಸನ ಮಗ ಚಿನ್ನಮ್ಮ
3. ರಸನ ಸೇನಬೋವ ಮಸಣ
4. ಯ್ಯ ಉತ್ತವಯ್ಯನ ಮಗ ಕೆ

ಬಲಗಡೆ ತುಂಡು—

5. ಷಯ ಕಟ್ಟಿಸಿ ಕಲ್ಲತೂಂಬ ನಿಕ್ಕಿ
6. ಸಿದ ದೇಗುಲಮನನುಕೂಲನಾಗಿ
7. ಗೆಯ್ಯಿದ ತೂಂಬ ಮಾಡಿದ ಹೊನ್ನೋಜ
8. ಕೆಷಿಗೆ ಬಿತ್ತುವಟ್ಟವ ಕೊಂಡವ ಕವಿಲೆಯ
9. ಬಾಣರಾಸಿಯ ಆಡಿದ ಮಂಗಳ.

Transliteration.

Left portion—

1. śrī Nannimārttaṇḍa Paṭṭaḷigeṇya E -
2. ṛeyamgarasana maga Chiṇṇamma -
3. rasana sēnabōva Masaṇa -
4. yya Uttavayyana maga ke -

Right portion—

5. ṛeya kattiṣi kalla tūmban ikki -
6. sida dēgulaman anukūlanāgi
7. geysida tūmba māḍida Honnōja
8. keṛege bittuvattava koṇḍava kavileya
9. Bāṇarāsiya alida maṃgaḷa

Translation.

Masaṇayya, son of Uttavayya and accountant (sēnabōva) of Chiṇṇammarasa, son of Nannimārttaṇḍa Paṭṭaḷige Eṛeyamgarasa, having constructed the tank,

caused the stone sluice to be erected and also the temple to be conveniently constructed. Honnōja made the sluice. He who takes away the *bittuvaṭṭa* of the tank is he who destroys tawny cows and Bāṇarāsi (Benares). Good fortune.

Note.

The record belongs to the reign of Chiṇṇamarasa, son of Nannimārttaṇḍa Paṭṭaḷige Eṇṇaṃgarasa, belonging to a branch of the later Kadamba chiefs. It records the construction of a tank, its sluice and a temple by Masanayya, son of Uttavayya, and accountant of the Chief. The tank and the temple are now in ruins.

For more information about this branch of the Kadambas and their genealogy, see M. A. R. 1939, pp. 149-152.

The record is not dated. As inscription No. 37 M.A.R. (1939) belongs to Eṇṇaṅga, son of Chiṇṇamarasa of the present inscription and is dated in 1096 A. D., the present inscription may belong to about 1080 A. D.

28

At Kāmēnahalli of Sakrepaṭṇa hobli, on a stone built into the wall of the Banaśankari temple.

Size $1\frac{1}{2}' \times 1'$.

ಸಕ್ರಪಟ್ಟಣಹೋಬಳಿ ಕಾಮೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಬನಶಂಕರಿ ದೇವಾಲಯದ ಗೋಡೆಗೆ ಸೇರಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ $1\frac{1}{2}' \times 1'$.

- | | |
|--------------------|-----------------|
| 1. ಶ್ರೀಮತು ಲಕ್ಷ್ಮೀ | 4. ಡಿಗೆ ನಲು ಉಂ |
| 2. ನಾರಾಯಣ ದೇ | 5. ಬಳಿ ಕಾಮೇನಹಳಿ |
| 3. ವರ ಅಮೃತಪ | |

Note.

This record registers the grant of the village Kāmēnahalli, where the inscription was found, for the *amṛitapadi* of the god Lakshminārāyaṇa, most probably at Dēvanūr. The record is not dated and may belong to about the 17th century A.D.

29

At the ruined village Jammāpura, Hirehallūr hobli, on a stone lying by the road side.

Size $6' \times 2\frac{1}{2}'$.

ಹಿರೆನಲ್ಲೂರು ಹೋಬಳಿ ಹಾಳು ಜಮ್ಮಾಪುರದ ಗ್ರಾಮದಲ್ಲಿ ರಸ್ತೆ ಮಗ್ಗುಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ $6' \times 2\frac{1}{2}'$.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವೇ || ಆಶಾ[ಗಜೇಂದ್ರ]ಚಂದ್ರ ದಿನೇಶಾಂಬರಪವನಭುಜವುತ್ತಂಗ ಪ

3. ಯೋರಾತಿಗಳುಳ್ಳನ ಜನಿಹಳಿಯ ಶ್ರೀನೀಲಕಂಠದೇವರ ಸಾಸನಂ ನೆಗಳ್ಳುದು ಜ
4. ಯಸಂವಂಥರಥೋಳು | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂಮಹಾ
5. ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳತಿಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ
ಶ್ರೀಮತು
6. ಭೂವಲ್ಲಭ ಹೆಮ್ಮಾಡಿರಾಯಂ ಸಪ್ತಾರ್ಧಲಕ್ಷಭೂಮಿಯಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂ ಗೆ
7. ಯ್ತು ಕಲ್ಯಾಣದ ನೆಲೆವೀಡಿನಲು ಸುಖರಾಜ್ಯಂಗೆಯುತ್ತಮಿರೆ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮ
8. ಹಾಶೆಬ್ಬ ಮಹಾಮಂಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ
9. ದ್ಯುಮಣಿ ಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲ ತಳಕಾದು ಕೊಂಗು ನಂಗಲಿ ಬನವನೆ ಹಲಸಿಗೆ ಹುಲಿ
10. ಗೆ . . . ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗೆ ವಿಷ್ಣುವರ್ಧನ್[ನ]ಹೊಯ್ಸ[ಳ]ದೇವರು ಗಂಗ
11. ವಾಡಿ ತೊಂಭತ್ತ ಟುಸಾಸಿರಮಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ತು ದೋರನ
12. ಮುದ್ರದ ನೆಲೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ ||
13. ವಚನ || ಅನ್ತಾತನಗ್ರತನೂಜಂ ನರಸಿಂಹಭೂಪಾಳಕಂ || ದೇವೋದೇವಗಿರಿಂದ್ರ ರುಂ[ದ್ರ]
14. ಸಿಖರ ಬ್ಯಾಕೀರ್ಣಕೀರ್ತಿಧ್ವಜಂ ದೇವಚಂಡಧರಪ್ರತಾಪಮಹಿಮಾವ[ಷ್ಟಂಭ]ಲಂಕೇಸ್ವರಂ ದೇವೋ
15. ಭವ್ಯವಿದಗ್ಧ ಮುಗ್ಧಸುದತೀಪ್ರಖ್ಯಾತ ಮೀನದ್ವಜಂ ದೇವ ಸ್ರೀ ನರಸಿಂಹ ಭೂಪತಿರಸೌ ಜೀಯಾ
16. ಸ್ಥಿರಂ ಭೂತಲೇ || ವ || ಅನ್ತಾತನಗ್ರತನೂಜಂ ಬಲ್ಲಾಳಭೂಪಾಳಕಂ || ಕಾಳೆಗದೊಳು ನಿನಾತ
17. ಕರವಾಳಹತಕ್ಕೆ ಹತಪ್ರಭರ್ಮಹೀಪಾಳಕರೋಡಿಪೊಕ್ಕು ಗಹನಾನ್ವರದೊಳು ಕ್ಷುಧೆಯೊ
18. ಳುವೆ ವಂನೈಭೂಜಾಳದೊಳಿದ್ದೆ ಹಣ್ಣಿನೆ ಹಣ್ಣಿನಲಮ್ಮದೆ ಕಾಯಿಕಾಯಿ ಬ
19. ಳ್ಲಾಳ ನೃಪಾಳ ಯೆಂಬಿದನೆ ಪಂಬಲಿಸಿದುದು ಮೈರಿಸಂಕುಳಂ || ಸ್ವಸ್ತಿ ಸಮ
20. ಸ್ತಭುವನಾಶ್ರಯ ಸ್ರೀಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪ
21. ರಮ ಭಟ್ಟಾರಕಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ಮಲೆರಾಜ
22. ರಾಜ ಮಲಪರೊಳುಗಂಡ ಕದನಪ್ರಚಂಡಸೂರನೇಕಾಂಗವೀರ ನಿನ್ನಂಕಮಲ್ಲ ಸ್ರೀಮತು
23. ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಾಣ ವೀರಬಲ್ಲಾಳದೇವರು ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಬ
24. ನವನೆ ಹಾನುಂಗೆಲ್ಲುಚ್ಚಂಗಿ ಹಲಸಿಗೆ ಹುಲಿಗಿಹೆ ಬೆಳುವಲನಾಡ ಯೆರಡಲುನೊ
25. ಟು ರಾಜಧಾನಿಯಂ ದುಷ್ಟನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೆಯ್ತು ಲೊಕ್ಕುಗುಂಡಿ ನೆಲೆ
26. ವೀಡಿನೊಲು ಸುಖ ಸಂಕಥಾವಿನೋದದಿ ರಾಜ್ಯಂಗೆಯುತ್ತಿರೆ || ತತುಪದಪದ್ಮೋ
27. ಪಜೀವಿ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾನಾಮಂತಾಧಿಪತಿ ಮಹಾನಾಮಂತ ಘನಣಿ
28. ನಿಗ್ಗುಂದದ ಚಟ್ಟಯ ನಾಯಕರ ಪ್ರತಾಪಮೆಂತೆಂದಡೆ || ಸ್ರೀಯುಂ ಸ್ರೀಗೌರಿಯುಂ
29. ಪೇರುರದೊಳೆಡದೊಳೊಪ್ಪಿದ್ದೆ ವರ್ವಿಸ್ವರೋಕಜ್ಯಾಯಂ ಮಾಲಾಸ್ತಿ ಮಾಲಾಧರ ರಮಿತ್ರ
30. ಪಯೋರಾಸಿ ಕೈಳಾಸನಿತ್ಯಃ ಶ್ರೇಯೋದ್ವರ್ಧಿತ್ರಿಯಕ್ಷ ನೆಗಳ್ಳ ಹರಿಹರ ಕೂರ್ತು ಸಾಮಂ
31. ತ ಚಟ್ಟಂಗಾಯುಂ ಪರಂಗಡಂ ಪೇಲಿಪೇಡೆ ಪೆಂಪಿಂ ಬಿಣ್ಣಿಂ ಗುಣ್ಣಿನಿಂದಾರುಂ ಪೋಲಿಪ
32. ರೇ ಪೋಲರನೈ ಪೃತನಾ ಸಂಘಟ್ಟನಂ ಚಟ್ಟನಂ || ಬಂದೆರದಂಗೆ ಕೊಟ್ಟು ಸಲೆವೈರಿಗೆ ಬೆಂಗುಡನೆ
33. ಂದು ವೆಂಬಿದಾವಂದಮೋ ತನ್ನೊಳಿಲ್ಲ ಭಯವಾಭಯಮಂ ಪಗೆಗೀವನಂತೆ ಚಿತ್ರಂ
34. ದಲೆನುತುಮತ್ತಂ ಪೊಗಳ್ಳುಂ ವಸುಧಾತಳವಕ್ಕುಂಡೆ ನಿಗ್ಗುಂದದ ಚಟ್ಟನಂ ರಿಪುಘರಟ್ಟ
35. ನನಿಂದುಲರಾಟ ಪಟ್ಟನಂ || ಪ್ರಕಟಂ ದೋರ್ಬ್ಬಳದುವರ್ವಿಸಿಂ ಸುಭಟನಾ ಸಾಮಂತ ಮಲ್ಲಂ ರ
36. ಣಾನುಕ ದೊನೊಲು (?) ಕಿಡಿರಾಗಿ ತಾಗಿದರಿ ಸೇನಾಚಕ್ರಮಂ ನೀಲಪ್ರೇಯ್ಯ ಕಬಂಧಂ ಕುಣಿದಾಡೆ
37. ವೀರರ ಸಿರಂ ಜೀರೇಳಿ ಮಾರಾಂತ ರಾಲುತನಂ ಕೊಂದೆರಡಾನೆಯಂ ಪಿಡಿದನಾ ಚಂಗಾಳುವನು
ಗ್ರಾಜಿಯೊಲು ||
38. ಅನ್ನವರ ಕುಳಾನ್ವಯವೆನ್ನೆಂದಡೆ || ಮಿಂಡರ ಜಕಗೌಡ ಆತನ ತಮ್ಮ ಅದಿಗೌಡ ಅವರ ಸುಪುತ್ರರ
39. ಪ್ಪ ಬಂವಗೌಡ ಆತನ ತಮ್ಮ ಸೆಟ್ಟಿಗೌಡ ಹರಿಯಮ ಕಲ್ಲಗೌಡ ಸೋಮಗೌಡ ಅಧಿಗೌಡ ಮಗ ಚ
40. ಕ ಹರಿಯಮಗೌಡ ಅನ್ತಾತನ ತಮ್ಮ ನೀಲಕಂಠ || ಯಿನ್ನಿಬರು ಯಿದು ಸ್ರೀ ನೀಲಕಂಠ ದೇವರಿಗೆ
ನಿತ್ಯಪೂ
41. ಜೆಗಂ ನಿವೇದ್ಯಕ್ಕಂ ಚೈತ್ರಕಂ ಪೈತ್ರಕಂ ತಪೋಧನರ ಆಹಾರದಾನಕ್ಕಂ ದೇವರ ನಂದಾದೀವಿಗೆಗಂ
ಬಿಟ್ಟ ಧರ್ಮ

42. ಎಂತೆಂದಡೆ || ಕೊಂಗಿಯ ಕೆಪೆಯ ಕೆಳಗೆ ಗೌಡುಗದೆಯ ನೆರೆಯಲು ಸಲಗೆ ೧ ಗೌಡುಗೆಪೆಯ
 43. ಕೆಳಗೆ ಮೊದಲೇರಿಯಲು ಗದ ಸಲಗೆ ೧ ದೇವರ ಮುಂದಣ ಮಣಲಕೆಯ ಮತ್ತರೊಂದು ೧ ಹಳೆಯ
 44. ಹಾಳಕೆಯಲು ಮತ್ತರೊಂದು ೧ ಊರಹಡುವಣ ಹರಳಕೆಯಲು ಮತ್ತರೊಂದು ೧ ಕಾನಿಯ ಬ
 45. ಳಿಯ ಎರೆಯ ಕೆಯಲು ಕಂಬ ಅಟುನೂಟು ೭೦೦ ಕೊಡವೀಸ ಸುಂಕಮಾನ್ಯ || ಅನ್ತಾತಪೋ
 46. ಧನರ ಗುರುಕುಳಾನ್ವಯವೆಂತೆಂದಡೆ || ಗುಣನಿಧಿ ನೀತಿವಿದ
 47. ಕ್ಷೇತ್ರಮುಖತೀಕ ನಿಂತೀಧಾತ್ರಿಯೊಳು ನೆಗಲ್ದ ಬ್ರಹ್ಮೇಸ್ವರ ಪಂ
 48. ಡಿತರ ತಮ ಪಂಪಜೀಯರ ಕಾಲಂ ತೊಡದು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟ ಧರ್ಮ ಅ
 49. ವರ ಸುಪುತ್ರರಪ್ಪ ಸೋವರಾನಿಪಂಡಿತರು ಆತನ ತಮ ದೇವೇಂದ್ರ ಪಂಡಿತರು ಇಂತೀ ಧರ್ಮ
 50. ಮಂ ಪ್ರತಿಪಾಳಿನಿರ್ದರ್ಗ ಗಂಗೆ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು ಸಾವಿರ ಕವಿಲೆಯಂ
 51. ಸಹಸ್ರ ತಪೋಧನರ ಬ್ರಾಹ್ಮಣಗ್ಗೆ ಪುಣ್ಯದಿನದಲು ಯಥಾವಿಧಿಯಂ ದಾನಂ ಮಾಡಿದ ಫ
 52. ಲ ಮಂತದಕ್ಕನ್ಯಾಯಮಂ ಚಿಂತಿಸಿದಂಗಂ ಮಾಡಿದಂಗಂ ಕುರುಕ್ಷೇತ್ರದಲು ತಪೋಧನರ ಬ್ರಾ
 53. ಹ್ಮಣರ ಕವಿಲೆಯಂ ಕೊಂದ ಪಾಪ ತಪ್ಪದು || ಯನ್ನೀ ಧರ್ಮವನು ಕೆಡಿಸಿದವನು ಪಂಚ
 54. ಮಹಾಪಾತಕನಕ್ಕು ||

Transliteration.

1. namas-tuṃga śiras-tumbi chandra-chāmara-chāravē trai-lōkya-nagarā-
rambha mūla-
2. stambhāya Sambhavē || śśā-[gajēndra]-chandra-dinēśāmbara pavana bhujā-
vuttuṃga pa-
3. yōrāsiga! ullina Jāṇṇihāliya śrī Nilakamṭha dēvara sāsanaṃ negaḷdudu Ja-
ya samvamaḥharadoḷu | svasti samaṣṭa bhuvanāśrayaṃ śrī prithvī-valla-
bhaṃ mahā-
5. rājādhirāja paramēśvaraṃ parama bhaṭṭārakaṃ Śatyāśraya-kuḷa-tiḷakaṃ
Chāḷukyaśbharanaṃ śrīmatu
6. Bhūvallaḥbha Hemmāḍirāyaṃ sapṭārdha lakṣha bhūmiyaṃ duṣṭa-nigraha
śiṣṭa-pratipāḷanaṃ ge-
7. ydu Kalyāṇada neleviḍinalu sukha-rājyaṃ geyyuttaṃ ire || svasti samadhi-
gata paṃcha ma-
8. hā-śabda mahāmaṇḍaḷēśvaraṃ Dvārāvati puravarādhīśvaraṃ Yādava
kuḷāmbara
9. dyumaṇi śrīmat-Tribhuvanamalla Talakāḍu-Komgu-Naṃgali Banavase
Halasige Huli-
10. ge . . . gomḍa bhujabāḷa-Viragaṅga Viṣṇuvarddha[na] Hoysa[ḷa]
dēvaru Gaṅga
11. vāḍi tomḇhattaru sāsiraṃmaṃ duṣṭa-nigraha śiṣṭapratipāḷanaṃ geydu
Dōrasa-
12. mudrada neleviḍinalu sukha-saṃkathā-vinōdadi rājyaṃ geyuttire ||
13. vachana|| antātanaḡra-tanūjaṃ Narasiṃha bhūpālakaṃ|| dēvō-dēva-giriṃdra
ruṃ[dra]

14. sikhara-byākīṛṇa kīrtti-dhvajaṃ dēva chaṇḍadhara-pratāpa mahimāva-
[shtaṃbha] Laṃkēśvaraṃ dēvō-
15. bhavya-vidagdha-mugdha-sudatī-prakhyāta Mīnadhvaṃ dēva sṛī Nara-
simha bhūpatir asau jīyā-
16. sthiraṃ bhūtaḷē᳚ va᳚ antātanagra-tanūjaṃ Ballāḷa bhūpālakaṃ᳚kāḷegadoḷu
nisāta
17. karavāḷa hatakke hataprabhar-mmahīpālakar ōḍi pokku gahanāntaradoḷu
kshudheyo-
18. ḷuve vaṃnya-bhūjālādoḷ irda haṅḷane haṇṇenal ammade kāyi kāyi Ba-
19. llāḷa nṛipāḷa yembidane paṃbalisidudu vairi-saṃkuḷaṃ ᳚ svasti sama-
20. sta bhuvanāśraya sṛī prithvī-vallabhaṃ mahārājādhirājaṃ paramēśvara pa-
21. rama bhāṭṭarakam Yādava-kulāṃbara-dyumaṇi saṃyakta-chūdāmaṇi Male-
rāja-
22. rāja maḷaparoḷu gaṃḍa kadana-prachanḍa sūran ēkāṃga-vīra nissamka
malla sṛīmatu
23. pratāpa-chakra-vartti Hoysaṇa Vīraballāḷa dēvaru Gaṃgavāḍi Nōṃambavāḍi
Ba-
24. navase Hānuṃgall-Uchchaṃgi Halasige Huligere Beḷuvalanāḍa yeradaṛu
nū-
25. rāra rājadhāniyaṃ duṣṭa-nigraha śiṣṭa-pratipāḷanaṃ geydu Lokkuguṃḍi
nele-
26. vīḍinoḷu sukha saṃkathā-vinōdadim rājyaṃ geyuttire ᳚ tatu pada padmō-
27. pajīvi ᳚ svasti sṛīmanu mahāsāmaṃtādhīpati mahā sāmaṃtaghasaṇi
28. Nirguṃḍada Chaṭṭaya nāyakara pratāpam emteṃḍade᳚ Sṛiyuṃ sṛī Gauri-
yuṃ
29. pēṛuradoḷ eḍadoḷ oppirddavar visva-lōka-jyāyaṃ mālāstimālā-dharar
amitra-
30. payōrāsi Kaiḷāsa-nityaḥ śrēyōdvar dvi-triy-akṣa negaḷda Haribara kūrttu
sāmaṃ-
31. ta Chaṭṭaṃg-āyuṃ paraṃ gaḍaṃ pōlipode pempim biṇpim guṇpinimḍ-
āruṃ pōlipa-
32. rē pōlar anya-pṛitaṇā-saṃghaṭṭanaṃ Chaṭṭanaṃ ᳚ baṃḍ-eradaṃge koṭṭu sale
vairige beṃḡuḍan e-
33. mḍuv-embidāvaṃḍamō tannoḷ illa bhayav-ā bhayamaṃ pageḡivan umte
chitraṃ
34. dal enutu mattaṃ poḡaḷguṃ vasudhāṭaḷa-v-akkaṛimḍe Nirguṃḍada
Chaṭṭanaṃ ripu-ghaṭṭa-
35. nan imḍu-lalāṭa-paṭṭanaṃ ᳚ prakāṭaṃ dōrbbaḷad-urvviniṃ subhaṭan ā
sāmaṃta-mallaṃ ra-

36. nānukadonolu (?) kidirāgi tāgid-ari-sēnā-chakramam sile poyye kabamdhama
kunidāde
37. vīrara siram jirēle mārāmta rūtānam komd-eradāneyam piḍidan ā Cham-
gāluvan-ugrājīyolu ||
38. antavara kulānvayav-emtemdaḍe || Miṇḍara Jakagaḍa ātana tamma
Ādigauḍa avara suputrara-
39. ppa Baṇmagauḍa ātana tamma Setṭigauḍa Hariyama Kallagaḍa Sōma-
gauḍa Ādhigauḍa maga Chi-
40. ka Hariyamagaḍa antātana tamma Nilakaṇṭha || yint-inibaru yidu sri
Nilakaṇṭha dēvarige nitya pū-
41. jegaṇ nivēdyakkaṇ chaitrakkaṇ paitrakkaṇ tapōdhanara āhāra-dānakkkaṇ
dēvara namdādīviggaṇ biṭṭa dharmma-
42. emtemdaḍe || Komgiya kereya keḷage Gauḍu gadeya nereyalu salage 1
Gauḍugeṇya
43. keḷage modalēriyalu gade salage 1 dēvara muṇḍana maṇala keyi mattar
omdu i haḷeya
44. hālakeyalu mattar omdu 1 ūra haḍuvaṇa haraḷa keyalu mattar omdu 1
Kāniya ba-
45. ḷiya ereya keyalu kamba aruṇūru 600 koḍavisa suṇka mānya || antā tapō-
46. dhanara guru kulānvayav-emtemdaḍe || guṇa-nidhi
nīti-vidam
47. kshētramukha tiḷakan imti dhātriyolu negaḷda Brammē-
svara paṇ-
48. dītara tamma Haṇpajiyara kālam toḷadu dhārāpūrvakkaṇ māḍi biṭṭa
dharinma a-
49. vara suputrarappa Sōvarāsi paṇḍitaru ātana tamma Dēvēmdra Paṇḍitaru
imti dharmma-
50. maṇ pratipālīsīdargge Gaṇge Vāraṇāsi Kurukshētradoḷu tapōdhanara Brā-
51. hmaṇara kavileyam komda pāpa tappadu || yintī dharmmavanu keḍisida-
vanu paṇcha
52. mahāpātakan akku ||

Translation.

Lines 1-4.

[Praise of Sambhu] In the year Jaya, the charter of the god Nilakaṇṭha became well-known (to endure) as long as the cordinal elephants, moon, sun, sky, air and ocean endure.

Lines 4-7.

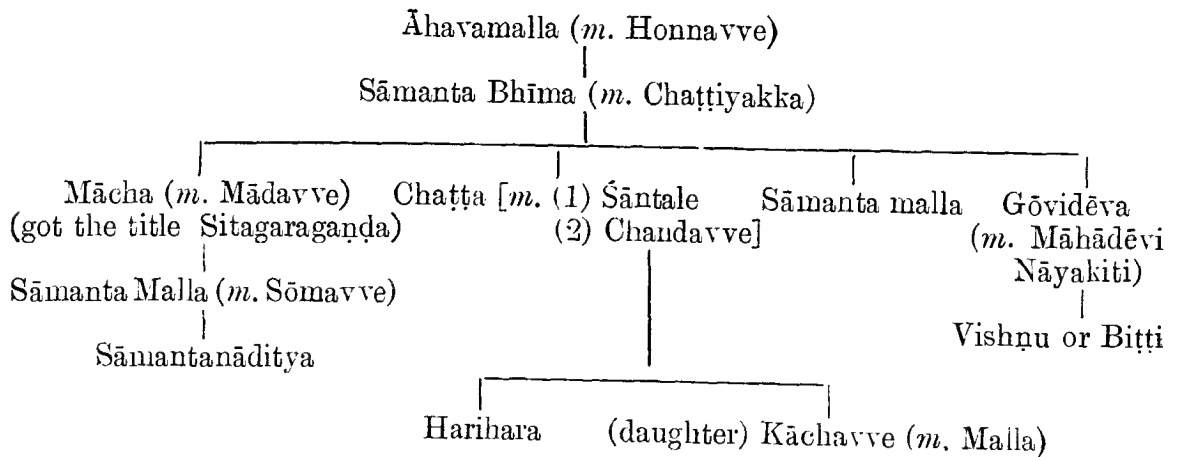
Be it well. While the illustrious Bhūvallabha Hemmādirāya, the refuge of the whole universe, favourite of the goddesses of wealth and earth, mahārājādhi-rāja rāja-paramēśvara parama-bhaṭṭāraka, an ornament to the race of Satyāśraya,

At the beginning, the record mentions Bhūvallabha Permmāḍi, the Chālukya ruler as the overlord. Bhūvallabha Permmāḍi or Bhūlōkamalla Permmāḍi is the same as Sōmēśvara III who reigned between 1126 and 1139 A.D. The record does not belong to his reign. But as the predecessors of Chaṭṭa, ruler of Nirgunda, were first serving under Bhūlōkamalla before they became subordinate to the Hoysalas, we find in all the inscriptions of that family reference to their previous master Bhūlōkamalla. The record belongs to the reign of Ballāla II and the line of kings from Vishṇuvardhana is detailed as usual with descriptions in each case.

Ballāla is referred to as ruling at Lokkuguṇḍi at the time of this grant. Lokkuguṇḍi is the present Lakkundi in the Dharwar District. After Ballāla conquered the northern territories he stayed at Lokkuguṇḍi and ruled the kingdom from that place for some time.

We are then introduced to Chaṭṭa Nāyaka of Nirgunda, a subordinate of Ballāla II. This Chaṭṭa and his family are referred to in a number of inscriptions. (E. C. V Ak. 55; VI Kd 30, 35, 37, 38; XII Ck, 11, 13, 14, 20, 35, 40: M.A.R. 1910, para 76; 1918, para 94, etc). Chaṭṭa was the subordinate of Vishṇuvardhana also. He and his brothers appear to have been very powerful during the reign of Vishṇuvardhana. In E. C. XII Ck. 35, Chaṭṭa is said to have defeated the Pāṇḍya king in the battle at Emmeganūr, captured his elephants and presented them to his lord Vishṇuvardhana.

The following is the table of Chaṭṭa's family according to the information we now possess :—



Kd 36 and 37 mention Kariyabamma also before Āhavamalla. This Kariyabamma is said to have got the titles Gaṇḍatalaprahāri and Doḍḍankambaḍiva from the Chālukya emperor Āhavamalla. This Kariyabamma gave the name of his master Āhavamalla to his son. This Āhavamalla's son was Sāmanta Bhīma who had four children. These, who were the subordinates of the Chālukyas, afterwards became the subordinates of Vishṇuvardhana. Vishṇuvardhana gave the title of

Sitagaragāṇḍa to Mācha, the eldest of the four brothers. Sāmanta Malla was the son of Mācha. He defeated Chengālva in fierce battle, captured two elephants and the royal umbrella and presented them to his king. Biṭṭi or Vishṇu, son of Gōvidēva, the last among the brothers, is said to have conquered Nilagiri.

The record is dated in the cyclic year Jaya. This Jaya occurs only once during the reign of Ballāḷa II, that is, on 1174-75 A.D. and this might be taken as the date of the record. If so the record belongs to his early days. The titles applied to him also suggest accordingly. He is given the titles of śrī prithvīvallabham mahārājādhirājam paramēśvara parama bhaṭṭāraka, etc. But he is not given the titles of Śānivārasiddhi and giridurga-malla which are applied to him in all his later records. Sāmanta Chatta, Malla and Gōvidēva appear to have served under Viṣṇuvarādhana, Narasimha I and Ballāḷa II. The mention of Lokkigoṇḍi as the capital of Ballāḷa II, in the present record, as early as 1174-75 A.D. shows that Ballāḷa II started his northern expedition as soon as he became the ruler.

The present record is found lying in the ruined village-site of Jammāpura which is called as Jannihali in the record. The village is about 12 miles from Nirggunda which was the capital of Chaṭṭa. Chaṭṭa's wife and son-in-law are said to have erected the Chaṭṭēśvara temple in the memory of Chaṭṭa at Vokkalagere which is four miles from Jammāpura. Chaṭṭa and his brothers were ruling Nirgunda nāḍ which forms the present Kaḍūr, Hoḷalkere and Chikkanāyakanahalli taluks.

The grant was made after washing the feet of Hampajīya, brother of Brahmēśvara Paṇḍita. Hampajīya had two sons named respectively Sōvarāsi Paṇḍita and Dēvēndra. These belonged to the Kālāmukha sect and they were the priests of the Nilakanṭha temple.

SHIMOGA DISTRICT.

NAGAR TALUK.

30

At Nagar, Nagar hobli, on a stone set up in the enclosure of Mr. Srinivasa Rao's rice mills.

Size 4' × 3'.

ನಗರದ ಹೋಬಳಿ ಕನಕಾ ಗ್ರಾಮದಲ್ಲಿ ಸಾಹುಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ರೈಸ್‌ಮಿಲ್ಲಿನ ಆವರಣದಲ್ಲಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು. (ಮೇಲ್ಕಾಣೆ ಒಡೆದು ಹೋಗಿದೆ).

ಪ್ರಮಾಣ 4' × 3'.

1. ಯ ಕಲುಗೆ
2. ತಿದ ಭೂಮಿ
3. ಸಾನನವ ಬ

4. ಣಿ ಆಗಾಂಮ್ಯ ನಿ
5. ಪಾರಂಪರೆಯಾಗಿ
6. ತ್ರಗ್ಗನಾತಿ ನಾಮಂತದಾ
7. ಗಳೂ ಚಂದ್ರಾದಿತ್ಯರು ಕ
8. ಕಬ್ಬುನಾಡ ಲಕ್ಷ್ಮಣನೇನ ಬೋವನ
9. ಬರಹ ಸ್ವ ನಂ| ಪರದತ್ತಾಪಹಾರೇಣ|| ಸ್ವದತ್ತ ನಿಷ್ಪಲ
10. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋಹರೇತಿ ಪರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ
ಹಾಯತೇ ಕ್ರಿಮಿ ಯೀ
11. ಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ ಅಳುವಿದರೆ ದೇವಲೋಕ ಮರ್ತ್ಯಲೋಕ ವಿಭೂತಿ ರುದ್ರಾಕ್ಷಿ ವೇಡೆಯರು
ಭಕ್ತರಿಗೆ ಹೊರಗು
12. ತಂಮ ತಂದೆ ತಾಯಾ ಗುರುದೈವವನು ವಾರಣಾಸಿಯಲಿ ಕೊಂದಾ ಪಾಪಕೆ ಹೋಹರು ಶ್ರೀ ಶ್ರೀ
ಸದಾಶಿವರಾಯ
13. ರೂ ಹಂಪೆಯ ಹಸ್ತಿನಾವತಿಯೆಂಬ ವಿದ್ಯಾನಗರಿಯಲ್ಲೂ ಸುಖ ಸಂಬತಾ ವಿನೋದದಿಂದ ದುಷ್ಪನಿಗ್ರಹ
ಶಿಷ್ಟಪ್ರತಿಪಾ
14. ಲಕರಾಗಿ ಸಕಳ ವರ್ಣ ಧರ್ಮಗಳಿಂ ರಾಜ್ಯಂಗೆಯಿಲುತಿಹ ಕಾಲದಲ್ಲೂ ಅವರ ನಿರೂಪದಿಂದಾ
ಆರಗದ ವೇಂಠೆಯಕ್ಕೆ ಸ
15. ಲುವ ಯಿಳ್ಳೆವೊಂಬತ್ತು ಕಂಪಣದೊಳಗಾದ ರಾಜ್ಯವನು ಮಾಗಣೆಯಾಗಿ ಸದಾಶಿವರಾಯ
ನಾಯಕರೂ ಆಳುವ
16. ಕಾಲದಲ್ಲೂ ಅವರ ಸಂನ್ಯಥವಿಡಿದು ಸಕಲಗುಣ ಸಂಪನ್ನರುಮಪ್ಪ ಬಂಕಿಯರನರೂ ಹೊಂನೆಯಕಂಬಳಿ
17. ವೊಡೆಯರಾದ ಶಂಖರದೇವಿ ಅಮನವರೂ ಘಠದಮೇಲಣ ಮುಂಗಿನಾಡ ಬಿದಿರೂರು ಕಬ್ಬುನಾಡು
ಮುಂತಾ
18. ದ ನೀಮಿಗಳನೂ ಸಧರ್ಮದಿಂದ ಪಾಲಿಸಿ ನಡೆಸಿಕೊಂಬ ಕಾಲದಲ್ಲೂ ಅವರ ನಿರೂಪದಿಂದ ಆರಗದ
ವೇಂಠೆಯಕ್ಕೆ
19. ಸಲುವ ಯಿಳ್ಳೆ ವೊಂಭತ್ತು ಕಂಪಣದೊಳಗಣ ಕಬ್ಬುನಾಡ ಪಡುವ ಭಾಗೆಯಲ್ಲೂ ಹರಿಗಾರ| ಕುಳಿಗೆ
ಬಳಿಯ ಜಿಟಿ
20. ಗೌಡನು ಜಾಳಿಗೆಕಂತ್ತೆಯ ಕಲ್ಯಾಣದ ವೊಡೆಯರು ದೇವರ ಬಿದುರೂರಲ್ಲಿ ಯಿದ ನಿರಾಸಿಯಮಠಕೆ
ಕೊಟ್ಟ ಧ
21. ಮರ್ ಸಾಸನದ ವೊಕ್ಕಣೆಯ ಕ್ರಮವೆಂತೆಂದರೆ ನಂಮ ಮೂಲಸಲಿಕೆಯ ಕುಳಕ್ಕೆ ಸಲುವ ಹರಿಗಾರುಗ್ರಾ
22. ಮದೊಳಗೆ ನೆತ್ತರುಗೊಡಗೆಯ ಅರಳಿಯಮೊರಡಿನ ಭೂಮಿಯ ವೊಂದು ವರಹ ಸಿಧಾಯವನೂ|ತಿರು
23. ಮಲೆ ಪರ್ವತ್ತಕ್ಕೆ ಹಿರಿಯ ಮಾಂನೈರುಗಳಿಗೆ ಧರ್ಮಕ್ಕೆ ನಡೆಸಿಬರುತುಂಯಿದ ನೆತ್ತರುಗೊಡಗೆಯ
ಅರುಳಿ ಮೊ
24. ರಡಿನ ವೊಂದುವರಹ ಸಿಧಾಯದ ಭೂಮಿಯನು ನಾವು ಕಲ್ಯಾಣದೇವರ ಬಿದಿರೂರ ನಿರಾಸಿಯಮಠಕೆ ಸಹಿ
25. ರಣ್ಣೋದಕ್ಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆಡದೂ ಲ್ಲಿಂಗ ಮುದ್ರೆ ಕಲ ನೆಟ್ಟು ಕೊಟ್ಟಿನಾಗಿ
ಆ ಭೂಮಿಯ ಚ
26. ತೂಸ್ಸೀಮೆಯ ಗಡಿಯ ವಿವರ| ಮೂಡಲು ನೆಲನಂಚು ನೀರ್ಯರಕಲು ಗಡೆ ತೆಂಕಲು ನೆಲನಂಚು
27. ನೀರ ಯೆರಕಲೂ ಗಡಿ ಪಡುವಲು ನೆಟ ಲಿಂಗಮುದ್ರೆಯ ಕಲೂಗಡಿ| ಬಡಗಲು ಹರಿದ ಹೊಳೆಗಡಿ
28. ಯಿಂತೀ ಚತುಸ್ಸೀಮೆಯಿಂದ ವೊಳಗಾದ ವೊಂದು ವರಹನ ಸಿಧಾಯದ ಭೂಮಿಯನು ನಾಲು ನಿಮಗೆ ಶಿ
29. ವಾರ್ಪಣವೆಂದು ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆಡದು ಕೊಟ್ಟಿನಾಗಿ
ಆ ಭೂಮಿಗೆ ಸಲು
30. ವ ಮನೆ ಮನೆದಾಣ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೀಣ ಅಗಮ್ಯ ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತ್ತೇ
31. ಜೋಪಾರ್ಜನೆಗಳನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿಂಮ ಶಿಷ್ಯ ಪಾರಂಪರೆಯಲ್ಲೂ ಸುಖದಲ್ಲೂ ಬದು
ಬಹಿರೆಯೆಂ

32. ದು ನಾಲು ನಂಮ ಶ್ರೀ ಪುತ್ರಗ್ಲಾತಿ ಸಾಮಂತ ದಾಯಾದ್ಯರು ಮತದಿಂದ ವೊಪ್ಪಿವೊಡಂಬಟ್ಟು
ಕೊಟ್ಟ ಧರ್ಮ ಸಾ
33. ಶಾನ! ಯಿಂತಪ್ಪದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಚಂದ್ರಾದಿತ್ಯರು ಕರ್ತೃರವೊಪ್ಪ ಕಲಿನಾಥದೇವರು ಯಿಂತೀ
ಯಿಂತವ
34. ರು ಉಭಯಾಂತ್ಯತದಿಂದ ಕಬುನಾಡ ಲಕ್ಷ್ಮುಮಣ ಸೇನಬೋವನ ಮಗ ಲಿಂಗಣನ ಬರಹ
35. ದಾನ ಪಾಲನ ಯೋರ್ಮಧ್ಯ ಯಿದಾನಾಭ್ರೇಯೋನು ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ
ಪಾಲನಾದಚ್ಚುತ
36. ಂ ಪದಂ! ಸ್ವದತ್ತಂ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪಾರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
37. ದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತ್ | ಯೀ ಧರ್ಮಕ್ಕೆ ಅವನಾನೊಬ್ಬ ಅಳುಪಿದರೆ ದೇವಲೋಕ ಮರ್ತ್ಯ
38. ಲೋಕ ವಿಭೂತಿ ರುದ್ರಾಕ್ಷಿ ವೊಡೆಯರಿಗೆ ಹೊರಗು ತಂಮ ತಂದೆ ತಾಯಿಗು
39. ರು ದಯಿವವ ವಾರಣಾಸಿಲಿ ಕೊಂದ ಪಾಪಕೆ ಹೋಹರು ಈ ಧರ್ಮಕ್ಕೆ ಅವನಾನು
40. ಬ ಅಳುಪಿದರೆ ವಾರಣಾಸಿಲಿ ನೂಪಿಂಟು ಕವಿಲೆಯ ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ
41. ಹರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. ya kalu ga
2. tida bhūmi
3. sāsanaṇa ba
4. ṇi āgāṇmya si
5. pāraṇpareyāgi
6. tra-gñāti sāmanta dā
7. gaḷū chaṇdrādityaru ka
8. Kabbu nāḍa Lakshmaṇa sēnabōvana
9. baraha sva nam! paraḍattāpahāreṇa^{||} svaḍatta nishpala
10. sva-dattaṇ para-dattaṇ vā yōharēti rsha sahasrāṇi
viṣṭāyāṇ jāyatē krimi yī-
11. dharmmake āvanānoba aḷupidare dēva-lōka marttya-lōka vibhūti rudrākshi
voḍeyaru bhaktarige horagu^{||}
12. taṇma taṇde tāyā guru daivavanu Vāraṇāsiyali koṇḍā pāpake bōharu
śrī śrī Sadāshiva rāya-
13. rū Hampeya Hastināvatiyēṇba Vidyānagariyalu sukha saṇkhatā vinōḍa-
diṇ duṣṭa-nigraha śiṣṭa-pratipā
14. lakaṛāgi sakala varna dharmmaṇgaḷiṇ rājyaṇ geyiūttiha kāladaḷlū avara
nirūpaḍiṇḍā Āragada Vēṇṭheyakke sa-
15. luva yichhehhe voṇbattu kaṇpaṇaḍolaḷāda rājyavanū māgaṇiyāgi Sadā-
śiva rāya nāyakarū aḷuva
16. kāladaḷlū avara saṇmathaviḍidu sakala-guṇa-saṇpannarum appa Baṇki-
yarasarū Homneya Kaṇbaḷi-
17. Voḍeyarāda Śaṇkharadēvi aṇṇanavarū ghaṭhada mēlaṇa Muṇgiṇāḍa
Bidirūru Kabbunāḍu muṇṭā-

18. da sīmegalanū sadharmmadim pālisi naḍesikom̐ba kālādallū avara nirūpa-
dimda Āragada Vēm̐theyakke
19. saluva yichhe vom̐bhattu kam̐panadolagaṇa Kabbunāḍa paḍuva bhāgeyalū
Harigāra¹ kuḷage baḷiya Jeṭi-
20. gaudanu Jāligekam̐tteya Kalyaṇada Voḍeyaru dēvara Bidurūralli yida
Nirāsiya maṭhake koṭṭa dha-
21. rma sāsanaḍa vokkaṇeya kramavem̐tem̐dare nam̐ma mūla-salikeya kuḷakke
saluva Harigāru grā-
22. madolage nettarugodageya araḷiya moraḍina bhūmiya vom̐du varaha sidhā-
yavanū¹ Tiru-
23. male parvattake hiriya mām̐nyarugaḷige dharm̐makke naḍasi barutum̐ yida
nettarrugodageya aruḷi mo-
24. raḍina vom̐du varaha sidhāyada bhūmiyanu nāvu Kalyaṇa dēvara Bidirūra
Nirāsiya maṭhake sahi-
25. raṇyōdakka dāna-dhārāpūrvvakavāgi dhāreyaṇ eraḍu lliṅga mudre kala
netṭu koṭṭenāgi ā bhūmiya cha-
26. tūssīmeya gaḍiya vivara^{||} mūdalu nelanaṇchu nīrra yerakalu gade tem̐kalu
nelanaṇchu
27. nīra yerakalū gaḍi paḍuvalu neṭa liṅga mudreya kalu gaḍi^{||} baḍagalu harida
hoḷe gaḍi
28. yim̐ti chatussīmeyim̐da voḷagāḍa vom̐du varahana sidhāyada bhūmiyanu
nāū nimage Śi-
29. vārpaṇavem̐du sahiranyōdaka dāna-dhārāpūrvvakavāgi dhāreyaṇ eraḍu
koṭṭevāgi ā bhūmige salu-
30. va mane manedāṇa nidhi nikshēpa jala pāshāṇa akshīṇi agamyā siddha
sādhyam̐gaḷem̐ba ashta bhōgattē-
31. jōpārjanegalanū āgumādikom̐du nim̐ma śishyapāraṁpareyalū sukhadalū
baḍu bahiri yem̐-
32. du nāū nam̐ma śrī¹ putra gñāti sām̐m̐ta dāyādyaru matadim̐da voppi
voḍam̐baṭṭu koṭṭa dharma sā-
33. sāna¹ yim̐ttappudakke sākshigaḷu chaṁdrādityaru karttara voppa Kali-
nāthadēvaru yim̐ti yim̐tīva-
34. ru ubhayām̐m̐matadim̐da Kabunāḍa Lakshumaṇa sēnabōvana maga Liṁ-
gaṇana baraha
35. dāna-pālanayōr-madhye yi dānāchhrēyōnu pālanam̐ dānā svargam̐ avāpnōti
pālanād achyuta-
36. m̐ padam̐ svadattam̐ dviguṇam̐ puṇṇyam̐ paradattānupālanam̐ paradattāpa
hārēṇa sva-
37. dattam̐ nishphalam̐ bhavēttu yi dharm̐makke āvanānobba aḷupidare dēva-
lōka marttya-

38. lōka vibhūti rudrākshi voḍeyarige horagu tamma tamde tāyi gu-
 39. ru dayivava Vāraṇāsili koṇḍa pāpake hōharu ī dharmmakke āvanānu-
 40. ba aḷupidare Vāraṇāsili nūreṃṭu kavileya koṇḍa pāpakke hō-
 41. haru śrī śrī śrī

Translation.

Lines 1-12.

[Usual imprecatory and benedictive verses and sentences].

Lines 12-16.

While Sadāśivarāya was ruling Vidyānagari, called Hastināvati in peace, wisdom and happiness, punishing the wicked and protecting the good, with all the varnas and dharmas ; and while under his order, Sadāśivarāya nāyaka was ruling nine districts in Āraga kingdom as a māgaṇi.

Lines 16-21.

With his (Sadāśivarāya nāyaka's) permission while Bankiyarasa, possessor of all the good qualities, and the Honneya kaṃbaḷi Waḍiyar Śankaradēvi Amma were ruling the kingdoms like Bidirūru of Mungināḍu and Kabbunāḍu above the Ghats by their order Jeṭigauda belonging to (the village) Harigāra (which is) to the west of Kabbunāḍu in the nine districts of the Āraga kingdom, granted the dharma śāsana to the Nirāsi matt of Jāḷigekaṃtṭeya Kalyaṇada voḍeya at Bidurūr as follows :—

Lines 21-35.

Land of Araḷiya morāḍi, of nettarugodaḡe in the village Harigāru belonging to our mūlasaligeya kuḷa, of the income of one varaha, (and) land of Araḷiya morāḍi, of nettarugodaḡe which had been granted for the charities of the Tirumale parvata and elders, of the income of one varaha we have granted with gold and pouring of water and setting up the linga mudre stone to the Nirāsi matt of Kalyaṇadēva at Bidirūr. The four boundaries of that land : to the east the border of the land is the black cotton soil field ; to the south black cotton soil field is the boundary ; to the west linga mudre stone set up is the boundary ; to the north the flowing river is the boundary : Thus the land of the income of one varaha, within these four boundaries (which) we have granted to you as an act of devotion to the god Śiva with gold and pouring of water, you may enjoy in succession of your pupils getting the 8 kinds of enjoyments like house, site, etc., belonging to that land. Thus the dharmaśāsana granted by us with the consent of our wife, sons, gñāti, subordinate and dāyādi. The witnesses to this : moon and sun. The signature of the *karta* (? donor) Kalinātha-dēva. Thus with the consent of all these the writing of Liṃgaṇa son of Lakshmaṇa sēnabōva of Kabbunāḍu.

Lines 35-41.

[Usual imprecatory verses and sentences].

Note.

The top portion of the stone on which the record is engraved is broken and lost so that the record is incomplete. The stone appears to contain two grants. The first grant is completely lost except for the imprecatory sentences and the name of the writer Lakṣmaṇa sēnabōva's (? son). As the second grant also is written by Lakṣmaṇa sēnabōva's son Lingaṇa, it is not improbable that the same grant is repeated twice.

The record belongs to the reign of Śaḍāśivarāya, king of Vijayanagar and his subordinate Śaḍāśivarāya nāyaka of Keḷadi. Bankiyarasa and Śankaradēviyaṃma who were the subordinates of Śaḍāśivarāya nāyaka are said to have been ruling Kabbunāḍu and Muṅgināḍu. The inscription records the grant by Jeṭigaṇḍa, of some land of the income of one varaha to the Nirāsi matt of Jāḷigekanteya Kalyaṇa Voḍeyar at Bidirūr.

The record is not dated. But we know that Śaḍāśivarāya ruled the Vijayanagar kingdom between 1543 and 1567 A.D. and Śaḍāśivarāya nāyaka ruled the Keḷadi kingdom between 1513 and 1545 A.D. Bankiarasa and Śankaradēvi are also referred to in a number of inscriptions as ruling at the same time. (E.C. VIII, Ng. 1, 2, 3, 4, 5, 77, etc). So we may assign the record to about 1545 A.D.

Muṅgināḍu and Kabbunāḍu form the present Nagar taluk. Nagar had the name of Bidirūr during the Nāyak period. When Hyder conquered the place he renamed it as Nagar. The place where the record is found appears to be the old site where the Nirāsi matt, which is referred to in the record, once stood. Kalyaṇa Voḍeyar was the pontiff of the matt. Nothing more is known about him.

The land granted is said to have been originally granted to the predecessors of the donor as a *nettarugodage*, which means a grant of land made to the relatives of a hero who died in battle.

The writer of the epigraph is Lingaṇa, son of Lakṣmaṇa sēnabōva.

31

Copper plate record in the possession of Sāhukār Śrīnivāsarao at Nagar.

Two plates.

ನಗರದ ತಾಲ್ಲೂಕು ಹಳೇ ನಗರದಲ್ಲಿ ಅದೇ ಸಾಹುಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ವಶದಲ್ಲಿತ್ತು ತಾಮ್ರಶಾಸನ.
ಎರಡು ಹಲಗೆಗಳು.

Iನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗತಿರತ್ನುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂ

3. ಭವೇ ಸ್ಯಂತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ
4. ಶಕವರುಷ ೧೫೬೩ನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ
5. ದ ಅಶ್ವೀಜ ಬ ೫೦೦ ಶ್ರೀಮದ್ಧೇಡವಮುರಾ
6. ರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತಸಿ
7. ಧಾಂತಪ್ರತಿಸ್ಥಾಪಕ ಶಿವಗುರುಭಕ್ತಪರಾಯ
8. ಣರಾದ ಕೆಳದಿವೆಂಕಟಪ್ಪನಾಯಕರ ಪಲು
9. ತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭದ್ರ
10. ನಾಯಕರೂ | ಕಲುಶಿಕ ಸಗೋತ್ರದ ಅಪಸ್ತಂಭ
11. ಸೂತ್ರದ ಎಜುಶಾಖೆಯಶಿಷ್ಯಾತಿರುಮಲಭ
12. ಟರ ಪಲುತ್ರರಾದ ಸೋಮಾಭಟರ ಪುತ್ರರಾದ
13. ಕುಪ್ಪಣಸೋಮಯಾಜಿಗಳಿಗೆ ಕೊಟ ಭೂ
14. ದಾನತಾಂಮೃಶಾನನದ ಕ್ರಮವೆಂತೆಂದರೆ
15. ನಿಮಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ ಸ್ವಾಸ್ಥ್ಯ ಅರ
16. ನಾಡ ಸೀಮೆಯ ನಲುಂಡೆವೊಳಗಣ ಆನೆ
17. ಗದೆಯಿಂದ ಗಣೇಶದೀಕ್ಷಿತರ ಸ್ವಾಸ್ಥ್ಯಯಿಂದ
18. ಅವರು ನಷ್ಟಸಂತಾನವಾಗಿ ಅಸ್ವಾಸ್ಥ್ಯಯು

Iನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

19. ಅರಮನೆಗೆ ಕಟ್ಟಿಕೊಂಡುದ್ದಲ್ಲ | ಆ
20. ಸ್ವಾಸ್ಥ್ಯವಳಗೆ ಕುಳಗ ೧೫||೨|| ಅರೆವಾಸಿ ಸಹಾ
21. ಗ೨೩||೦ ಬಿರಾಡಗ ೪||೦ ಉಭಯಂಗ೨೮ ಶಂ
22. ಕರನಾರಾಯಣ ದೇವರ ಸ್ವಾಸ್ಥ್ಯಯಿಂದ ಪ್ರಾಕು
23. ದೇವರಿಗೆ ಬದಲು ಸ್ವಾಸ್ಥ್ಯಯ ಬಿಟ್ಟು ಅರಮನೆ
24. ಗೆ ಕಟಿಕೊಂಡು ಬರುತ್ತಿದ್ದ ಸ್ವಾಸ್ಥ್ಯಯಿಂದ ಗ ೧೨
25. ಬಿಟ್ಟಿರಬಹುದೆ ಗ ೧ ಉಭಯಂ ಗ ೧೩ ಉ
26. ಭಯಂ ಅನಗದೆಯಿಂಥ ಗ ೪೧ಕೆ ವಿವರ
27. ಪ್ರಾಕು ಅಘೋರೇಶ್ವರ ದೇವರ ಸಹಸ್ರಕಲಶಾ
28. ಭಿಶೇಖದ ಸಮಯದಲ್ಲು | ಧಾರನೇರದು ಗ೨೪
29. ವಿಕ್ರಮಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬ೨೮ | ಸಿ
30. ದಂಮಾಜಿಯವರ ಪುಣ್ಯಧಿವಸದಲ್ಲು ಧಾ
31. ರನೇರದು ಗ ೧೨ ಉಭಯಂ ಗ ೪೧ ನಾಲ್ಕುತ್
32. ವಂದು ವರಹನ ಭೂಮಿಯನು ನಿಮಗೆ ಸ
33. ಹಿರಂಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ |
34. ಶಿವಾರ್ಪಿತವಾಗಿ | ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಡೆ
35. ವಾಗಿ ಯೀಭೂಮಿಗೆ ಸಲುವ ಅಷ್ಟಭೋಗ ತೇ
36. ಜಸರ್ವಸ್ವಾಂಮೃತವನೂ ಪ್ರಾಕುಮರಿಯಾದೆ
37. ಯಲ್ಲಿ ಅಗುವಾಡಿಕೊಂಡು | ಯಜ್ಞಾದಿ

IIನೆಯ ಹಲಗೆ ಮುಂಭಾಗ—

38. ಸತ್ಕರ್ಮಗಳ ನಡೆಸಿಕೊಂಡು ನಿಮ್ಮ ಸಂತಾನ
39. ದ ಪಾರಂಪರೆಯಾಗಿ | ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ
40. ಗಳಾಗಿ | ಅಧಿಕೃತದಾನಪರಿವರ್ತನೆಗೆ
41. ಳಗೆಸಲಿಸಿಕೊಂಡು ಅನುಭವಿಸಿ ಬಹಿರಿ ಯೆ

42. ಂದು ಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ | ಯಿದಕೆ ದೇವನಾ
 43. ಕ್ಷಿಗಳು | ಅದಿತ್ಯಚಂದ್ರಾವನಿರೊನಳಶ್ಚ | ದ್ಯೌಃ
 44. ಭೂಮಿರಾಪೋಹುದಯಂ ಯಮಶ್ಚ | ಅಹ
 45. ಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೆ | ಧರ್ಮಶ್ಚಜಾನಾತಿ
 46. ನರಸ್ಯ ಉತಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ | ದಾ
 47. ನಾಥೈರೋನುಪಾಲನಂ | ದಾನಾತ್ಮ್ಯರ್ಗಮ
 48. ವಾಪ್ನೋತಿ | ಪಾಲನಾದಚ್ಚುತಂ ಪದಂ | ಸ್ವದತ್ತಾಂ
 49. ಪರದತ್ತಾಂ ವಾ | ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಪ
 50. ಪ್ಲವರ್ವರುಷಸಹಸ್ರಾಣಿ | ವಿಷ್ವಾಯಾಂ ಜಾಯ
 51. ತೇ ಕ್ರಿಮಿಃ | ಯೇಕೈವಭಗಿನೀ ಲೋಕೇ | ಸರ್ವೇಷಾ
 52. ಮೇವಭೂಭುಜಾಂ | ನ ಭೋಜ್ಯಾ ನ ಕರಗ್ರಾಹ್ಯ
 53. ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾ | ಸಾಮಾನ್ಯೋಯಂ

IIನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ—

54. ಧರ್ಮಸೇತುನ್ನುಪಾಣಾಂ | ಕಾಲಕಾ
 55. ಲೆಪಾಲನೀಯೋಭವದ್ಧಿಃ | ಸರ್ವ್ವಾನೇ
 56. ತಾನ್‌ಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂ
 57. ಯೋಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂ
 58. ದ್ರಃ ಶ್ರೀವೆಂಕಟಾದ್ರಿ |

Transliteration.

I-A—

1. namas-tumga-sīras-chumbi chandra-chāmara-chāra-
2. ve trailōkya-nagarārambha mūla-stambhāya Śam-
3. bhava svasti śrī jayābhyudaya Śālivāhana
4. Śakavarusha 1563 neya Vikrama samvatsara-
5. da Āsvīja ba 5 lū śrīmadd-Edavamurā-
6. ri Kōṭekōḷāhaḷa viśudha-Vaidikādvaita si-
7. dhāṁta-pratisthāpaka Śiva-guru-bhakti-parāya-
8. narāda Kelādi Vemkaṭappanāyakara paū-
9. trarāda Bhadrappanāyakara putrarāda Virabhadra
10. nāyakarū Kauśika sagōtrada Āpastambha
11. sūtrada Ejuśākheya Śippṇā Tiruināla-bha-
12. ṭara paūtrarāda Sōmābhaṭara putrarāda
13. Kuppaṇa-Sōmayājigalige koṭa bhū
14. dāna tāmmra śāsanada kramav-emtemdare
15. nimage Śivārpitavāgi biṭa svāsthe Āra-
16. nāḍa simeya Nalunḍe voḷagaṇa Āne-
17. gadeyimda Gaṇēśa dīkshitara svāsteyimda
18. avaru nashṭa samtānavāgi ā svāstheyu

I-B—

19. aramanege kaṭṭikomḍu yiddalli ā
20. svāstevalage kuḷa ga 15½ 2ke arevāsi sahā
21. ga 23½ Birāḍa 4½ ubhayam ga 28 Śam-
22. karanārāyaṇadēvara svāsteyimda praku
23. dēvarige badalu svāsteya biṭṭu aramane-
24. ge kaṭṭikomḍu barutidda svāsteyimda ga 12
25. biṭṭi āḷa bageli ga 1 ubhayam ga 13 u-
26. bhayam Ānegadeyimḍha ga 41 ke vivara
27. prāku Aghōrēśvara dēvara sahasra kalaśā-
28. bhiśekhada samayadallu | dhāreneradu ga 24
29. Vikrama samvatsarada Bhādrapada ba 2 lu | Si-
30. dammājiyavara puṇṇya-dhivasadallu dhā-
31. re neradu ga 17 ubhayam ga 41 nālvatta
32. vaṇḍu varahana bhūmiyanu nimage sa-
33. hiraṇṇyōdaka dāna-dhārāpūrvakavāgi
34. Śivārpitavāgi | sarvva-māmnyavāgi koṭṭe-
35. vāgi yī bhūmige saluva aṣṭa-bhōga tē-
36. ja sarvva svāmnyavanū prāku mariyāde-
37. yalli āgumāḍikomḍu | yajñādi

II-A—

38. sat-karmagaḷa naḍasikomḍu niṇṇa samttāna-
39. da pārapareyāgi | āchamdrārkaśthāyi-
40. gaḷāgi | ādhi-kraja-dāna-parivartane ga-
41. ḷige salisikomḍu anubhavisi bahiri ye-
42. mḍu koṭṭa tāmbra śāsana | yidake dēva sā-
43. kshigaḷu | Āditya-chamdrāvanilō-nalaścha | dyau-
44. rbhūmir-āpō hrudayaṃ Yamaścha | aha-
45. ścha rātriścha ubhēcha samdhyē | dharmascha jānāti
46. narasya ūrtam | dāna-pālanayōr-madhyē dā-
47. nāchhrēyōnupālanam | dānat-svargam-a-
48. vāpnōti | pālanād achyutam padam | sva-dattam
49. para-dattam vā | yō harēta vasumḍharām | sha-
50. shtir-varusha sahasrāṇi | viśṭāyām jāya-
51. tē krimiḷ | yēkaiva bhaginī lōke | sarvēśhā-
52. m-ēva bhūbhujām | nabhōjyā na karagrāhya
53. vipra-dattā vasumḍharā | sāmānyōyam

II-B—

54. dharma-sētu nrupāṇām | kālē-kā-

55. lē pālanīyō bhavadbbhiḥ ! sarvvān-ē
 56. tām bhāvīnaḥ pārthivēmdrān bhū-
 57. yō bhūyō yāchate Rāmachaṃ-
 58. draḥ ! śrī Venkaṭādrī !

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1563 of the Śālivāhana era, the cyclic year Vikrama, on the 5th day of the dark half of Āśvīja;—

Virabhadra Nāyaka, son of Bhadrappa Nāyaka, and grandson of Kelādi Venkaṭappa Nāyaka, the illustrious *Eḍevamurāri*, *Kōṭe kōḷāhaḷa*, establisher of the viśuddha-Vaidikādvaita-siddhānta and devoted to Śiva and the gurus, granted the copper plate charter of the gift of land to Kuppaṇa Sōmayāji, son of Sōmābhāṭa and grand-son of Śippṇā Tirumalabhāṭa of Kausikagōtra, Āpastambhasūtra and Ejuśśākhā, as follows:—

The land granted to you as an act of devotion to god Śiva : From Ānegade in the village Naluṇḍe of Āranāḍa sīme, which lands originally belonging to Gaṇēśa dīkshita had been attached to the palace as he (Gaṇēśa dīkshita) had no issues : In those lands kuḷa for 15½ gadyāṇas and two haṇas ; *aravāsi* 23½ gadyāṇas, birāḍa 4½ gadyāṇas ; total 28 gadyāṇas. From the lands of the god Śankaranārāyaṇa which had been attached to the palace after granting a separate land to the god—12 gadyāṇas and for *biṭṭi ālu* one gadyāṇa ; total 13 gadyāṇas. The details of the grand total of 41 gadyāṇas from Ānegade—previously on the occasion of the anointing ceremony with a thousand kalaśas to the god Aghōrēśvara 24 gadyāṇas were granted with pouring of water on the 2nd lunar day of the dark half of Bhādrapada in the year Vikrama ; 17 gadyāṇas with pouring of water, on the occasion of the ceremony of Sidammāji ; total 41 varahas.

As the grant of land has been made by us with gold and pouring of water, free of all imposts and as an act of devotion to god Śiva, you may enjoy the eight rights and powers of enjoyments belonging to this land, obtaining the same through the old order, performing the sacrifices and other good-actions, in the succession of your family for as long as the moon and sun endure, with the rights of sale, charity or exchange. Thus is the copper charter given.

For this the witnesses—the sun, moon, etc. (Usual imprecatory verses.)

Note.

This record which is in the possession of Mr. Śrīnivāsarao at Nagar, registers a grant by Virabhadra Nāyaka, chief of Kelādi (1629–1645), son of Bhadrappa Nāyaka to Kuppaṇa Sōmayāji, son of Sōmābhāṭa and grandson of Śippṇā Tirumalabhāṭa.

The total rental value of the lands granted is 41 varahas. This grant was made on two occasions. The first of the value of 24 varahas was granted on the day the anointing ceremony with a thousand kalaśas took place of the god Aghōrēśvara, that is, on the 2nd lunar day of the dark half of Bhādrapada in the year Vikrama. The second portion of the value of 17 gadyāṇas was granted on the occasion of the ceremony of — Sidāmmāji, probably on Ś1563 Āśvīja ba. 5, the cycle year being the same Vikrama sam., on which date the grant was recorded. The first portion was from the lands which originally belonged to Gaṇēśa dikshita but was afterwards taken over to the palace as Gaṇēśa dikshita died without issues. The second portion originally belonged to the god Sankaranārāyaṇa and had been taken over by the palace in exchange of some other lands.

The date of the grant is given as Ś 1563 Vikrama sam. Āśvīja ba. 5. But Ś1562 was Vikrama sam. and the date would thus correspond to Friday 25th September 1640 A. D.

At the close of the grant the signature of the donor is given as śri Venkaṭādri.

32

2nd copper plate record in the possession of the same Sāhukār Śrīnivāsarao at Nagar.

Single Plate.

ಅದೇ ನಾಪಕಾರ್ ಶ್ರೀನಿವಾಸರಾಯರ ವಶದಲ್ಲಿ ೨ ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಚಕ್ರ ವಡಗರೆನಾಮ ಶಂಬ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹ
4. ನ ಶಕ ವರ್ಷ ೧೫೫೪ ನೆಯ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸ
5. ರದ ಭಾದ್ರಪದ ಬ ೧೦೮೮ ಉಪ್ಪಾರ ಗೇರಿ ಹನುಮ
6. ತ ದೇವರು ಬಾಗಿಲ ಹನುಮಂತ ದೇವರಿಗೆ ಸಹಾ
7. ದೇವತೆ ವೆಚ್ಚಕೆ ಎಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ
8. ವಿಶುಧ ಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ
9. ಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ವೆಂಕಟಪ್ಪನಾ
10. ಯಕರ ಪೌತ್ರರಾಧ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀ
11. ರ ಭದ್ರನಾಯಕರೂ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನದ ಕ್ರಮವೆ
12. ತ್ತೆಂದರೆ ಕೆಳದಿನೀಮವಳಗಣ ತ್ರೈಲೋಕ ಭೀಮನರೆಯ
13. ಗ್ರಾಮದಲ್ಲಿ | ಗದ್ದೆ ಕುಳ ಗೌಕೆ ಗರಗ ಗೌ||೩-ಬಿರಾದ
14. ಗ||೦೩ ಕೆನಿಲಿಸಿದು | ಸುಂಕ ದುರ್ಗದ ದುರ್ಗದ ಭತ್ತ
15. ಧ ವರ್ತನೆ ಕಾಣಿಕೆ ಪಂಚಪರ್ವವೆಚ ಬಿರಾದ ಸಕಲ
16. ೧||೩ ಉಭಯಂ ಗ ೩೮೮ ಸಲುವದು ಗ೩೮

17. ರುವರಹಕೆ ಸಲುವ ಭೂಮಿಯನು ಶಿವಾರ್ಪಿತವಾ
18. ಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಭೂಮಿಗೆ ಸಲುವ ಸರ್ವಸ್ವಾಂ

ಹಿಂದಾಗ—

19. ಮೈವನು ಪ್ರಾಕು ಮರಿಯಾದೆಯಲಿ ಅಗುಮಾ
20. ಡಿಕೊಂಡು ದೇವತ್ತಾವೆಚ್ಚಕೆ ಕಾಲ ಕಾಲಂ ಪ್ರತಿಯ
21. ಲ್ಲೂ ನಡಸಿಕೊಂಡು ಬಾಹದು ಎಂದು ಕೊಟ್ಟ
22. ಧರ್ಮಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ
23. ದ್ಯಾಭೂಮಿ ರಾಪೊಹುದಯಂ ಯಮಶ್ಚ ಆ
24. ಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೆ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ
25. ನರಸ್ಯಉತ್ತಂ ಶ್ರೀ ವೆಂಕಟಾದ್ರಿ

Transliteration.

Front—

1. namastunga-śiraś-chumbi chaṁdra-chāmara-châra-
2. vē trailōkya-nagarārambha mūla-stambhāya
3. Śambhave svasti śrī jayābhyudaya Śālivāha-
4. na Śakavarsha 1554 neya prajōtpatti samvatsa-
5. rada Bhādrapada ba 10 llū Uppārageri Hanuma-
6. mta dēvaru bāgila Hanumamta dēvarige sahā
7. dēvatta vechchake Eḍavamurāri Kōṭekōḷāhala
8. viśudha Vaidikādvaita-sidhāmta pratishṭā-paka Śiva-
9. guru-bhakti-parāyanarāda Keḷadi Veṁkaṭappanā-
10. yakara pautrarādhā Bhadrappanāyakara putrarāda Vi-
11. rabhadrānāyakarū koṭṭa dharmma śāsanada kramave-
12. mttēmdare Keḷadi simevalagaṇa tteḷagaṇa Bhīmanareya
13. grāmadalli gadde kuḷa ga 2 ke ga 1 ra ga 2½ 3 birāḍa
14. ga ½ 0 ⅓ ke nihsidu + sumka durgada durgada bhatta
15. da vartane kāṇike paṁchaparva vecha birāḍa sakala
16. O 1 ⅓ ubhayam ga 3 llū saluvaḍu ga 6 ā-
17. ru varahake saluva bhūmiyanu Śivārpitavā-
18. gi koṭṭevāgi ā bhūmige saluva sarva svām-
19. myavanu prāku mariyāḍeyali āgumā-

Back—

20. ḍikomḍu dēvattā vechchake kālakālampratiya-
21. llū naḍasikomḍu bāhadu emḍu koṭṭa
22. dharmaśāsana Āditya-chaṁdrāvanilōnalaścha
23. dyaurbhūmir āpōhrudayam Yamaścha a-
24. haścha rātriścha ubhēcha samdhyē dharmascha jānāti
25. narasya urttam śrī Veṁkaṭādri

Translation.

Praise of Sambhu.

Be it well. In the victorious year 1554 of the Śālivāhana era, the year Prajōtpatti, on the 10th (day) of the dark half of Bhādrapada :

(With the same titles and descent as in the previous No. 31) Virabhadra Nāyaka granted the dharma śāsana, to the gods Uppāragēri Hanumanta dēva and Bāgila Hanumanta dēva, for the gods' expenditure, as follows :—

In the village Bhīmanare belonging to Keḷadi sīme, the land of the total value of six varahas (the details of which are given) we have granted as an act of devotion to the god Śiva. You can enjoy all the rights according to the previous order and conduct the god's expenditure from time to time. Thus is the dharmaśāsana granted.

Witnesses—the sun, moon, etc.

śrī Venkaṭādri.

Note.

This is another copper plate record in the possession of Mr. Srinivasarao at Nagar. It records the grant of some lands of the value of six varahas to two gods, Uppāragēri Hanumanta and Bāgila Hanumanta, probably at Nagar. The donor is the Keḷadi chief Virabhadra Nāyaka. The date of the record is given as Ś 1554 Prajōtpatti sam. Bhādrapada ba 10. But Ś 1553 was Prajōtpatti sam. and the date would thus correspond to Sunday 11th September 1631 A.D.

33

On a vīragal by the side of the Īśvara temple in the forest near the village Mārutipura of Nagar hobli, Nagar taluk.

Size 2½' × 2'.

ನಗರ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಮಾರುತಿ ಪುರದ ಬಳಿ ಕಾನಿನ್ಲಿ ಈಶ್ವರ ದೇವಾಲಯದ ಪಕ್ಕದಲ್ಲಿ ಹೊತುಹೋಗಿದ್ದ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

I ಪಟ್ಟಿ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಬಲವೆಗ್ಗಡೆಯ
2. ಮಗ ಬಿದ್ದರನ ಧಾತುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು
3. ಕ್ಲ ದಶಮಿ ಸೋಮವಾರದಲು ಸುಗತಿಯ

II ಪಟ್ಟಿ—

4. ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದನು || ಜನನಾಥಂ ಬಿದ್ದರನಂಗನುನ
5. ಯದಿಂ ಲೆಂಕವಳೆಯೊಳು ವೀರತನಂ ತನಗೆನಿಸಿ ಬೀ [ರ]
6. ಡೊಂಗಿನ ಬನವಂ ಕೊಟ್ಟು ಪಡೆ[ಂ] ಸಗ್ಗದ ಸುಖವನು

Transliteration.

I Band—

1. svasti śrīmanu mahāpradhānam Balaveggadeya

2. maga Biddarasa Dhātu-samvatsarada Phālguna śu-
3. ddha daśami Sōmavāradalu sugatiya

II Band—

4. sura-lōka prāptanādanu^{||} jana-nātham Biddarasamg-anuna-
5. yadiṁ lemkaḷiyolu vīratanaṁ tanagenisi Bī [ra]
6. Doṁgina Basavaṁ koṭṭu paḍeda [m] saggada sukhavanu

Translation.

Be it well. Biddarasa, son of the illustrious mahā-pradhāna Balaveggaḍe went to the region of the gods on Monday the 10th of the bright half of Phālguna in the year Dhātu. Bīra Doṁgina Basava, following King Biddarasa as in duty bound and as a mark of his own heroism, gave up (his life) and attained divine happiness.

Note.

This vīragal records the death of one Biddarasa son of the illustrious mahā-pradhāna Balaveggaḍe and the self-sacrifice of his follower Bīra Doṁgina Basava. Who this Biddarasa was, cannot be determined. He is not referred to in any of the records found so far. There is however one Ballaveggaḍe referred to in E. C. VIII: Sa 15. He might probably be identical with Balaveggaḍe, father of Biddarasa of the present record. Balaveggaḍe is said to have been the mahāpradhāna or chief minister. But who was his overlord is not known.

The record is not dated in any era. The characters appear to belong to about the 12th or the 13th century A.D. If we take Balaveggaḍe to be identical with Ballaveggaḍe of Sa 15, the given date of the present record, *viz.*, Dhātu sam. Phālguna śu 10 would correspond to 17th February 1217 A.D., a Friday but not Monday as mentioned in the record.

34

At Mailahalli, hamlet of the village Mumbāru of the same hobli, on a stone standing in the forest. (top portion is worn out).

Size $5\frac{1}{2}' \times 2\frac{1}{2}'$.

ಅದೇ ಹೋಬಳಿ ಮುಂಬಾರು ಗ್ರಾಮದ ಮಜರೆ ಮೈಲಹಳ್ಳಿ ಗ್ರಾಮದ ಹತ್ತಿರ ಕಾಡಿನಲ್ಲಿ ನಿಂತಿರುವ ವಾಮನಮುದ್ರೆ ಕಲ್ಲು. (ಮೇಲ್ಭಾಗ ನಶವಿದೆ)

ಪ್ರಮಾಣ $5\frac{1}{2}' \times 2\frac{1}{2}'$

1. ಆ ಹರಿಯು ಯ ನೀಮೆ ಇ
2. ಂದ ಮೂಡಲ ಮಜ ಹಳಿಯ
3.
4. ವೊಳಗುಳ

5. ದಲು ನಿಧಿ ನಿಕ್ಷೇಪ ಜ
6. ಲಪಾಪಾಣ ಗಳೆಂಬ ಅಪ್ಪಭೋಗ
7. ತೇಜಸ್ವಾಮ್ಯವನು ಮಕ್ಕಳು ಮಕ್ಕಳು ತಪ್ಪದೆ ಆ
8. ದಿಕ್ಪಯದಾನ ಪರಿವರ್ತನಕೆ ಸಲುವಂತಾಗಿ ಭೂಮಿ ಚಂದ್ರ
9. ಅದಿತ್ಯರುಳ್ಳನ್ನಬರ ಸರ್ವಮೂಂಸ್ಯವಾಗಿ ಪಾಲ್ವಿ ಬಹಿರಿ ಎಂದು
10. ಮಕರ ಸಂಕ್ರಾಂತಿಯ ಪುಂಜ್ಯಕಾಲದಲಿ ಸಹಿರಣ್ಣೋದ
11. ಕ ಸಹಿತ ಧಾರೆಯನು ಎಳಿದು ನಂಮ ಸ್ವರುಚಿಯಿಂದ ನ
12. ಟ್ವು ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಈ ಧರ್ಮಕ್ಕಾರಳುಪಿದವನು ವಾರಣಾ
13. ನಿಯ ಗಂಗಾ ವಿಶ್ವೇಶ್ವರ ದೇವರ ಸಂನ್ನಿಧಿಯಲಿ ತಂಮ ಮೂತ್ತು
14. ಗಮನವನೂ ಮೂಡಿದನೆರಡು ಸಾವಿರ ಕವಿಲೆಯನೂ ಬಾಹ್ಯ
15. ಣರನೂ ಕಯ್ಯಾರೆ ವಧ್ವಿ ಗೋಮೂಂಸವನೂ ಭಕ್ಷಿಸಿ ಸುರಾಪಾನ
16. ಮೂಡಿ ಕುರುಕ್ಷೇತ್ರದಲಿ ಸೂರ್ಯೋ
17. ದಯ ಕಾಲದಲು | ಯಿಪ್ಪತ್ತೊಂದು ತಲೆಯ ಪಿತ್ತುಗಳು
18. ನರಕಕ್ಕೆ ಇಳಿಗೆ

Note.

This inscription stone which has the figure of Vāmana above is very much worn out due to the action of rain water. About three-fourths of the top portion of the inscription is completely effaced so that nothing can be made out. The inscription seems to record the grant of some lands. But the names of both the doner and the donee are lost. The date also is not found in the record. The characters appear to belong to about the 14th century A.D. The latter half of the record says that the grant might be enjoyed by the donee in succession for as long as the earth, moon and sun endure. Then follows the benedictive sentence.

SAGAR TALUK.

35

At Bidirūr, Bhāraṅgi hōbli, on the brass pedestal of the god Ādinātha in the Varddhamānasvāmi basti.

ಭಾರಂಗಿ ಹೋಬಳಿ ಬಿದಿರೂರಿನಲ್ಲಿ ವರ್ಧಮಾನ ಸ್ವಾಮಿಯ ಬಸ್ತಿಯಲ್ಲಿ ಅದಿನಾಥ ಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಸ್ವಸ್ತಿ ಸ[ಕ್]ವರಿತ ೧೪೧೦ ನೆಯ ಪ್ಲಲವಂಗ ಸಂಚರದ ಜೇಷ್ಠ ಸುದ್ಧ ಪಂಚಮಿ ಅದಿವಾರದಲು ಅದಿಯರ ಬಳಿಯ ಗಂಡಳಿಕೆಯ ಉಟೆಕೊಂಡ ರಾಮನಾಯ್ಕನು ಬಿದಿರುರಲ್ಲಿ ತನಗೆ ಸ್ವರ್ಗಾರ್ಪಣೆ ಸುಖಕ್ಕೆ ಕಾ
2. [ರ] ಣವಾಗಿ ಚೈತ್ಯಾಲಯವ ಕಟ್ಟಿಸಿ ಅದೀಸ್ವರನ ಪ್ರತಿಷ್ಠೆಯನ ಮೂಡಿಸಿದನು ಶ್ರೀ

Transliteration.

1. svasti Sa[ka] varisha 1410 neya Plalavamga samcharada Jēshṭa sudda paṁchami Ādivāradalu Adiyara baliya gaṁḍaḷikeya uṭekomḍa Ramanāykanu Bidiruralli tanage svarggāpavargga sukhakke kâ-

2. [ra] ṇavāgi Chaityālayava kṭṭisi Ādisvarana pratishṭeyana mādīsīdanu śrī

Translation.

Be it well. In the year 1410 of the Śaka era on Sunday, the 5th lunar day of the bright half of Jēshṭha in the year Plavanga, Rāmanāyka belonging to Adiyas, possessor of heroism, in order to get heavenly and eternal happiness caused the Chaityâlaya to be constructed and installed the god Ādīśvara.

Note.

This inscription records the construction of a Chaityâlaya (Jaina temple) and the installation of the god Ādīśvara by Rāmanāyka who appears to have been a Śāntara chief. The date of the record is given as Ś 1410 Plavanga sam. Jēshṭha śu panchami Ādivāra. But Ś 1409 was plavanga and taking this as correct the date would correspond to Sunday 27th May 1487 A.D.

36

On the pedestal of Chaturvimsati Tirthankara image in the same basti.

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿ ಚತುರ್ವಿಂಶತಿ ತೀರ್ಥಂಕರರ ವಿಠದಲ್ಲೆ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಮೈಣದಾನ್ವಯ ದೇಸಿಯಗಣದ ನಾಗರ ಎಕ್ಕಗೂಡಿಯ ಸು
2. ಭ ಚಂದ್ರದೇವರು ಮಾಡಿಸಿದ ಬಸದಿಗೆ || ಶ್ರೀಜಿನಪದ
3. ಪಂಕಜವಿರಾಜಿತ ಮಧುಕರನಿಪ್ಪ ಮಲ್ಲಿ ಕೊಟ್ಟಂ
4. ಪೂಜಿತವೆನೆ ತೀರ್ಥಂಕರದ್ರಾಜಿತ ಪ್ರತಿಕೃತಿಯ
5. ನುಚಿತ ಕಡಿತಲೆ ಗೋತ್ರಂ ||

Transliteration.

1. śrī Mainadānvayada Dēsiyagaṇada Nāgara ekkagūḍiya Su-
2. bhachandra dēvaru māḍisida basadige || śrī Jina-pada -
3. paṃkaja-virājita-madhukaran enippa Malli koṭṭaṃ
4. pūjitav-ene Tīrthakara-brājita pratikṛitiya -
5. n uchita Kaḍitale gōtraṃ ||

Translation.

To the basadi caused to be constructed by Subhachandra-dēva of śrī Mainadānvaya, Dēsiyagaṇa and Nāgara ekkagūḍi; Malli, a bee shining at the lotus feet of the god Jina and of Kaḍitale gōtra, granted freely the worshipful image of the Tīrthankara group.

Note.

This is another of the records in the same basti at Bidirūr. This records the presentation of the image of twenty-four Tīrthankaras to the basti by Malli, a Jaina

devotee who appears to have been a private person. The basti to which the image is presented is said in the record to have been constructed by Śubhachandra dēva of Mainadānvaya, Dēsiyagaṇa and Kaḍitale gōtra. The gōtra mentioned here is a peculiar one not met with so far. The date is not given in the record. Paleographically the record appears to belong to about the 13th century A.D.

TIRTHAHALLI TALUK.

37

Copper plate in the possession of the Mahantumaṭha at Kaviledurga of Tirthahalli hobli.

Single plate.

ಶೀರ್ಘಪಟ್ಟಿ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕವಿಲೆದುರ್ಗದ ಮಹಂತು ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಚಂದ್ರ ಸೂರ್ಯ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ
2. ರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
3. ಸ್ತಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ
4. ಭೈದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫
5. ಒಳನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಜೇಷ್ಠ
6. ಶುಭಿಲು ಶ್ರೀಮತ್ಸಜನ ಶುಭ ಶಿವಾಚಾರ
7. ಸಂಪನ್ನ ದ್ಯಾವಾಪೃಥ್ವಿ ಮಹಾಮಹ
8. ತ್ರಿನೋಳಗಾದ | ಮಂಡಲಮಹತ್ತಿನಮಠ ಧ
9. ರ್ಮಕ್ಕೆ | ಯಡವಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳ
10. ವಿಶುಧವಯಿದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾ
11. ಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ |
12. ಕೆಳದಿವೆಂಕಟ್ಟಪನಾಯಕರ ಪಲುತ್ರಾರು
13. ಭದ್ರಾಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭ
14. ದ್ರಾನಾಯಕರು | ಬಿಟ್ಟ ಎತ್ತಿನ ಮಾಂಸ್ಯ
15. ದ ತ್ತಾಂಬ್ರದ ಶಾಶನದ ಕ್ರಾಮವೆಂತ್ತೆಂದರೆ
16. ನಾಲು ಅಳುವ ರಾಂಜ್ಯ ಘಟ್ಟದ |
17. ಮೇಲಣ ಶಾಣಿಯ | ಘಟ್ಟತ್ತೆಳಗಣ |
18. ಶಾಣಿಯುಗಳಲ್ಲನರು | ಪ್ರಾಕುಪ್ರಮೋದ ಸಂ
19. ತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧ಲು ಬಿಟ್ಟ ಎತ್ತಿನ ಮಾ

ಹಿಂಭಾಗ—

20. ಂಸ್ಯ ಎತ್ತುನರೆ(ಡೆ) ೧೨ಹಂನೇರಡು
21. ಎತ್ತಿನಲ್ಲಿ ಅಡಕೆ ಮೇಣಸು ರ್ಘುಲ್ಲ
22. ಪಟೆ ಬೋಬರ್ ಕವಾಡ ಹೊ
23. ರ್ತತ್ತಾಗಿ ಹೆರ್ಕೊಂಬ ಜ್ಜಿನಿಸೂ ಅ
24. ಕ್ಕಿಭತ ರಾಗಿ ಉಪ್ಪು ವಿದಳ ಬೂಸ ಎಂ

25. ಣೆ ತ್ತುಪ್ಪ ಬೆಲ್ಲ ಮುಂತಾದ ಜ್ಜಿನಿಸು
26. ಗಳನೊ ಕಾಲಕಾಲಂಪ್ರತಿಯಲೊ ಹೆರಿ
27. ಕೊಂಡು ಮಠದರ್ಮಕೆ ವರುಶಂಕೆ
28. ಅಡಕೆ ಹೆರು ಮೆಣಸು ಹೆರು ಂಸಹಾ
29. ಸುಂಕವಿಲ್ಲದೆ ತಂದುಕೊಂಡು ಶಡುದ
30. ರುಶನಕೂ ನಿಧಿಮಾಡಿಕೊಂಡು ಮಠ
31. ಧರ್ಮವನೊ ಸಾಂಗವಾಗಿ ನಡಸಿಕೊಂಡು
32. ಬಾಹದು ಎಂದು ಕೊಟ್ಟ ತಾಂಬ್ರಶಾನ
33. ನ | ಅದಿತ್ಯ ಚಂದ್ರಾವನಿಲೊನಲಶ್ಚ
34. ದ್ಯೌರ್ಭೂಮಿರಾಘೋಹ್ರದಯಂ ಯಮ
35. ಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂದೆ ಧರ್ಮ
36. ಶ್ಚ ಜಾನಾತಿ ನರಶ್ಚ ಉತ್ತಂ ಶ್ರೀವಂ
37. ಕಟಾದ್ರಿ

Transliteration.

Front—

1. namas-tuṅga śiraś-chumbi cchāṁdra-chāma-
2. ra-chārave trailōkya-nagarārambha mūla-
3. stambhāya Śambhave | svasti śrī Jayā-
4. bhyudaya Śālivāhana Śaka-varusha 15
5. 65 neya Chitrabhānu samvatsarada Jeshṭha
6. śu 15 lu śrīmat sajana-śudha-Śivāchāra-
7. sampamna dyāvā-pruthvī-mahā-maha -
8. ttin-olagāda | Maṁdalli-mahattina maṭha-dha -
9. mṁmakke | Yaḍava-murāri-kōṭe-kōḷāhaḷa
10. viśudha-Vayidikādvaita-sidhāṁta pratishtā ..
11. paka Śiva-guru-bhakti-parāyanarāda
12. Keḷadi Veṁkaṭṭapanāyakara paūtrāru
13. Bhadrāpanāyakara putrarāda Virabha-
14. drānāyakaru | biṭa ettina māṁnya-
15. da ttāṁbrada śāśanada krānav-emṭtemdare
16. nāü aḷuva rāṁjya ghaṭṭada |
17. mēlaṇa ṭhāṇeya | ghaṭṭatteḷagaṇa |
18. ṭhāṇeyagaḷalli saru | prāku Pramōda sam-
19. tsarada Mārgaśira śu 1 lu biṭa ettina mā-

Back—

20. mṁnya ettu nare (de) 12 haṁneraḍu
21. ettinalli aḍake meṇasu jhālli-
22. paṭe khobarri kavāḍa ho-
23. rrattāgi herri koṁba jḡjinisū a -

24. kki bhata rāgi upu vidala būsā em -
25. ne ttuppa bella mumttāda jjinisu-
26. gaḷanū kāla kālāṃpratiyaḷū heri -
27. koṃḍu maṭhadarmake varuśa 1 kke
28. aḍake heru 2 meṇasu heru 1 saha
29. sumkavillade taṇḍukoṃḍu śaḍuda -
30. ruśanakū niddhi māḍikoṃḍu maṭha
31. dharmavanu sāṃgavāgi naḍasikoṃḍu
32. bāhadu eṃḍu koṭṭa tāmbra-śāsa-
33. na ! Āditya-chaṃdrāvanilonalaścha
34. dyaṇur-bhūmir-āpō hrudayaṃ Yama -
35. ścha ahaścha rātriścha ubhē cha saṃde dharma-
36. ścha jānāti naraścha urttaṃ śrī Veṃ-
37. kaṭādri.

Translation.

Obeisance to Śāmbhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1565 of the Śālivāhana era, the cyclic year Chitrabhānu, on the 15th lunar day of the bright half of Jēshṭha :—

For the charities of Maṇḍalli mahattina maṭha which is possessed of pure and righteous Śivāchāra and is among the mahā-mahattūs of heaven and earth, Vīra-bhadraṇāyaka, son of Bhadrāpa nāyaka, and grandson of Keḷadi Venkaṭapa Nāyaka, *Eḍevamurāri*, *kōṭekōḷāhala*, establisher of the *viśudha-Vaidikādvaita-siddhānta* and devoted to Śiva and the gurus, granted freedom from bullock tax by copper śāsana as follows :—

In the kingdom which we are ruling, in the *ṭhāṇes* (customs houses) above the ghats and in the *ṭhāṇes* below the ghats, the grant of freedom from bullock tax made previously on the 1st lunar day of the bright half of Mārgaśira in the cyclic year Pramōda is twelve pack bullocks—except arecanut, pepper, tassels, silk and cocoa-nut kernels,—rice, paddy, ragi, salt, pulses, būsā (bran?), oil, ghee, jaggery and such articles you may from time to time bring along with two packs of arecanut and one pack of pepper per year without tax and store them as a fund for the six *darśanas* (that is, the professors or students of these) and carry on the *dharma* of the *maṭha*. Thus is the copper śāsana given.

The moon, sun, etc., know men's actions.

Śrī Venkaṭādri.

Note.

Kaviledurga, which belongs to the Tirthahalli taluk, is about 12 miles to the south-east of Nagar (or Bednur, the old capital of the Keḷadi chiefs). It contains

a strong hill-fort which was the place of refuge during the war, for the Keladi chiefs in their later days, when they had their capital at Nagar. The remnants of the old fort and the palace on the hill are still existing.

The village has a Vīraśaiva matt called Mahantu matha. This matt appears to have been in a very prosperous condition during the reign of the Keladi chiefs. And there also appear to have been a number of such matts in many other places in the neighbourhood. The Keladi chiefs have given a number of grants to these matts. About 60 copper plates found in the matt at Kaviledurga have been published in E. C. VIII as Tl. Nos. 40—99 by Rice. There were still about 9 unpublished copper plate records in the same matt which are now published in the present Report.

They refer themselves to the grants made to the various mahattu matts by the Keladi chiefs. Probably the copper plates have been brought to the matt at Kaviledurga, (which might have been the headmatt), from other matts when those went to ruins. These matts appear to have been the centres for education and many of these grants were made mainly to supply the matts with enough of funds to spread education.

Kaviledurga is situated very near the Hulikal ghāt, a valley which connects the South Canara District with the country above the ghats. During the Nāyak period it formed the main route for trade between those two countries and it appears to have been yielding a large income through taxes. A number of grants refer themselves to the freedom from bullock tax granted to the matts. The present record is an instance of one such grant. It records the grant of freedom from bullock tax on twelve pack bullocks by Vīrabhadra nāyaka, the Keladi chief. This Vīrabhadra nāyaka ruled the kingdom between 1629 and 1645 A.D. We have a number of his records. (E. C. VII, Hl 82, 83; Sh 2; E. C. VIII, Tl. 3, 4, 43, 44, 45 62, 84, 94, etc.).

The matt mentioned in the present record is the mahattu matt at Mandali. The relation between this matt and the matt at Kaviledurga cannot be determined.

The date of the record is given as Ś 1565 Chitrabhānu, Jēshṭha śu. 15. But Chitrabhānu occurred in Ś 1564. So we have to take it as the cyclic year Chitrabhānu expired and the year Ś 1565 current. Thus the date would correspond to Tuesday 31st May 1642 A.D.

38

2nd copper plate record in the same matt.

ಅದೇ ಮಠದಲ್ಲರವ ೨ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ |
2. ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ |

3. ಸ್ಯಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರು
4. ಪ ಂಜಲನೆಯ ವಿಶ್ವಾವಸು ಸಂವತ್ಸರದ ಅಶ್ವಿಜ ಶು
5. ಧ ೧೦ ಲೂ ಶ್ರೀಮತ್ಸಜನಶುಭ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾವಾ
6. ಪೃಥ್ವಿ ಮಹಾಮಹತಿನ ವಳಗಾದ ಕಬುನಾಡಸೀಮೆಯ
7. ವಳಗಣ ಮಡವಡಿಗ್ರಾಮದ ಕಾಲುವಳಿ ಕಡೆಕೊಪ್ಪದಲ್ಲ ದ
8. ಶಮುಖದ ಸಂಗನಬಸವರಾಜದೇವರ ಶಿಶ್ಯರು ನಿದಲಿಂ
9. ಗ ದೇವರು ಕಟಿಸುವ ಮಹತಿನಮಠದ ಧರ್ಮಕೆ | ಶ್ರೀಮ
10. ದೆಡವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾ
11. ಂತಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ಸ
12. ದಾಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾ
13. ಯಕರ ಪ್ರಪಳುತ್ರರು ನಿದಪ್ಪನಾಯಕರ ಪಳುತ್ರರು ಶಿವಪ್ಪನಾ
14. ಯಕರ ಪುತ್ರರಾದ ಸೋಮಶೇಖರನಾಯಕರೂ ಕೊಟ್ಟ ಧ
15. ಮೃಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ದಶಮುಖದ ನಿದಲ್ಲಿಂಗ
16. ಪೊಡೆರ ಕಯ್ಯ ಅರಮನೆಗೆ ಕ್ರಯಗೆ ೩೩೮ ಮುನ್ನೂರ ಯೆಪ
17. ತಯೆಂಟು ವರಹನ ತೆಗದುಕೊಂಡು ಬಿಟ್ಟನ್ನಾಸ್ತೆ ಕಬುನಾಡ
18. ಸೀಮೆ ಶೂದ್ರವಾಡದ ಪಡುವಳಾಗದವಳಗಣ ಮಡವಡಿ
19. ಗ್ರಾಮದ ಕಾಲುವಳಿ ಅಡುಗೋಡಿಗ್ರಾಮದ ಕೇಶವಗುಡಗೆ
20. ಮೆಲುಕೆ ಕಟಿದ ಕಡೆಕೊಪದಿಂದ ಬೀಜವರಿ ಖ ೨೩ ಕೆ ಖ ೧ ಕೆ

ಹಿಂಭಾಗ—

21. ಗ ೧ 'ಳಲು ರೇಖೆಗೆ ೩೩೮ ಮೂವತ್ತಯೇಳು ವರಹನು
22. ಯೆಂಟು ಹಣವಿನ ಭೂಮಿಯನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟೆವಾ
23. ಗಿ ಯೀಭೂಮಿಗೆ ಸಲುವ ಚತ್ತು ಗಡಿವಳಗುಳ ನಿಧಿನಿಕ್ಷೇಪ ಜ
24. ಲಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅ
25. ಪ್ಪ ಭೋಗತ್ತೇಜಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿಯಾದೆಯಲ್ಲಿ ಅ
26. ಗುಮಾಡಿಕೊಂಡು ಶಡ್ವರ್ತನಕ್ಕ ನಿಧಿ ಮಾಡಿಕೊಂಡು ಮ
27. ಹತ್ತು ಪರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಸುಖ
28. ದಿಂ ಅನುಭವಿಸಿ ಬಹಿರಿಯೆಂದು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
29. ಯಿದಕೆ ದೇವಸಾಕ್ಷಿ ಅದಿತ್ಯಚಂದ್ರಾವನಿ ಲೋನಲಶ್ಚದಾರ್ಭೂ
30. ಮಿರಾಪೋಹ್ರುದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇ
31. ಚನಂದ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತ್ತಿ ನರಸ್ಯಉತ್ತಂ ದಾನಪಾಲ
32. ನಯೋರ್ಮದ್ಯೇ ದಾನಾರ್ಥೇ ಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
33. ಪಾಪೋತ್ತಿಪಾಲನಾದಚ್ಚುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
34. ವ |

Transliteration.

I-A

1. namas-tunga-sirās-chumbi chandra-chāmara chārave |
2. trailōkya-nagarārambha mūla-stambhāya Śambhave |
3. svasti śrī jayābhyudaya Śālivāhana Śakavaru-
4. sha 1588 neya Visvāvasu samvatsarada Āśvīja śu-
5. dha 10 lū śrīmat sajanasudha-Sivāchāra sampamna dyāvā-
6. pruthvi-mahā-mahattina vaḷagāda Kabunāda sīmeya
7. vaḷagaṇa Maḍavaḍi grāmada kālūvaḷi Kaḍekoppadalli Da-

8. śamukhada Saṃgana Basavarāja dēvara śiṣyaru Sidaliṃ-
9. ga dēvaru kaṭisuva Mahatīna maṭhāda dharmaṇake¹ śrīma-
10. d Eḍevamurāri kōṭe-kolāhala viśudha-Vaidikādvaita-sidhā-
11. mta-pratishṭāpaka Śiva-guru-bhakti parāyaṇarāda Keḷadi Sa-
12. dāśivarāyanāyaka vamaśōdbhavarāda Saṃkaṃṇa nā-
13. yakara prapautraru Sidappa nāyaka pautraru Śivappanā-
14. yakara putrarāda Sōmaśēkhara nāyakarū koṭṭa dha-
15. rma śāsana kramav-emttemdare Daśamukhada Sidallimṅa-
16. voḍera kayya aramanega kraya ga 378 muṃnūra yepa-
17. ta yemṭu varahana tteḡadukomḡu biṭṭa svāste Kabunāḍa
18. sīme Śūdravāḍa paḍuvabhāḡa vaḷagaṇa Maḍavaḍi
19. grāmada kālūvali Aḍuḡōḍigrāmada Kēśava gavuḍage
20. meluke kaṭida Kaḍekopaḍimda biḡavari kha 27 ke kha 1 ke

I-B

21. ga 1 ' 4lu rēkhe ga 37½ 8 Mūvattayeluvarahanu
22. yemṭu haṇavina bhūmiyanu Śivārpitavāḡi biṭevā-
23. ḡi yī bhūmiḡe saluva chatturḡaḍivaḡaḡa nidhi nikshēpa ja-
24. la pāsāṇa akshīṇi āḡāmi siddha sādhyamaḡaleṃba a-
25. shṭa bhōḡa-ttēja-svāṃmyavanu pūrvamariyāḡeyalli ā-
26. gu-māḡikomḡu Śaḡḡarśanakku nidhi māḡikomḡu Ma-
27. hattu parampareyāḡi āchaṃdrārka-sthāyigaḡāḡi- sukha-
28. diṃ anubhaviṣi bahiri yemḡu koṭṭa dharma śāsana
29. yidake dēvasākshi Āḡitya chaṃdrāvanilō nalaścha daurbhū-
30. mir āpō hrudayaṃ Yamaścha abaścha rātriścha ubhē-
31. cha samḡye dharmaś cha jānāṭṭi narasya urtaṃ dāna-pāla-
32. nayōr-madye dānā-chrēyōnu pālanam dānāt svargam a-
33. vāpnōṭṭi pālanād achyutaṃ paḡam śrī Sadāśi-
34. va¹

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1588 of the Śālivāhana era, the cyclic year Viśvāvasu, on the 10th lunar day of the bright half of Āśvija :—

For the charities of Mahattina maṭha built at Kaḍekoppa, hamlet of the village Maḡavaḍi of Kabunāḍa sīme, by Sidallimḡaḡa disciple of Daśamukhada Saṃgana Basavarāja dēva, for the mahattu who has obtained pure and righteous Śivāchāra and is among the mahāmahattus of Heaven and earth,—(with usual titles) Sōmaśēkhara nāyaka, son of Śivappanāyaka, and grandson of Siddappa nāyaka, and great-grandson of Saṃkaṃṇa nāyaka, descended from Keḷadi Sadāśivarāya nāyaka granted a dharma-śāsana as follows.

After taking its price of 378 varahas to the palace from Daśamukhada Sidalinga voḍeya : we have granted the land of the rental value of 37 varahas and 8 haṇas, of the sowing capacity of 27 khaṇḍugas at the rate of one gadyâṇa and four haṇas for each khaṇḍuga in the village Aḍugōḍi of Kēśavagauḍa (?) and a hamlet of the village Maḍavaḍi in the western portion of Śūdravâḍa of Kabunâḍa sîme.

You may enjoy within the four boundaries of the said land the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, futures, ready income and possibilities according to old order, having stored them as a fund for the six *darśana*, in the succession of the mahattu for as long as the moon and sun endure.

Witnesses to this—The sun, moon etc., know men's actions. Between making a new gift and preserving one already made, preserving is better than making a gift.

Śrī Sadāśiva.

Note.

This second copper-plate record at the same matt registers a grant of land of the sowing capacity of 27 khaṇḍugas, the rental value being 37 gadyâṇas and 8 haṇas after taking 378 varahas as the price of the land, by Sōmaśēkhara nāyaka, son of Śivappanāyaka, who ruled the Keladi kingdom between 1663 and 1671 A.D. The matt that received the grant is the one built at Kaḍekoppa, hamlet of the village Maḍavaḍi in the Kabbunāḍu sîme. Sidalinga dēva, disciple of Daśamukhada Sanganabasavarāja dēva is said to have built the matt.

The date of the record is given as Ś 1581 Visvāvasu Āsvīja śu 10. Here also the cyclic year is expired the Śaka year being current. Hence the date corresponds to Sunday the 8th October 1665 A.D.

The Kabbunāḍu province referred to in the record forms the present Nagar taluk and a portion of South Kanara District, where even now the sugarcane is largely grown. This Kabbunāḍu is referred to in a number of records in Nagar taluk (E.C. VIII, Nr. 1, 3, 5, etc.).

39

3rd copper-plate record in the same matt (incomplete : only one plate remaining).

ಅದೇ ಮಠದಲ್ಲಿರುವ ೩ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ ಮಾತ್ರ ಇದೆ.

ಮುಂಭಾಗ—

1. ಶ್ರೀ ಶಿವಾಯನಮಃ | ನಮಸ್ತುಂಗ
2. ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈ
3. ಲೋಕೈನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ
4. ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶ
5. ಕವರ್ಷ ಸಾವಿರದ ಅಯಿನೂರ ಯಂಭತ್ತೊಂ

6. ಭತ್ತನೆಯ ಪರಾಭವ ಸಂವತ್ಸರದ ಮೈಶಾಖ
7. ಶು ೧೩ ಲ್ಲ ಶ್ರೀಮತ್ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾ
8. ರ ಸಂಪನ್ನರಾದ ದೇವಾಪ್ರಭುವಿ ಮಹಾಮಹ
9. ತ್ರಿನೋಳಗಾದ ವಿನಗುಂಡಿಯ ವಿರುಪಾ
10. ಕ್ಷ ದೇವರ ಮುಖಾಂತ್ರ ಮಹಾಮಹತ್ತಿಗೆ ಶ್ರೀ
11. ಮನ್ಮಹಾಪ್ರಭು ಶಿವಭಕ್ತಿ ಪರಾಯಣರಾ
12. ದ ಬಿಳಿಗಿ ದೇವಪ್ಪ ವೋಡೇರ ಪುತ್ರರಾದ ತಮ
13. ಪ್ಪವೋಡೆರು ತಮಪ್ಪವೋಡರ ಪುತ್ರರಾದ ಘ
14. ಂಟೆ ವೋಡೆರು ಘಂಟೆವೋಡರ ಪುತ್ರಿಯಾದ
15. ಘಂಟೆ ಅಮ್ಮಾಜಿಯವರು ಕೊಟ್ಟ ಧರ್ಮಶಾ
16. ಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಬಿಳಿಗಿ ಸೀಮೆಯೊಳ
17. ಗೆ ನಂಮ ತಂದೆಗಳು ನಂಮನು ಸದಾಶಿವ ನಾಯ
18. ಕರ ಕುಮಾರರಾದ ಭದ್ರಪ್ಪನಾಯಕರಿಗೆ ಧಾರೆನೆ
19. ರದು ಕೊಡುವಾಗ ಧಾರಾದತ್ತ ಪಾಗಿ ಕೊಟ್ಟದು ಅ
20. ಯಿನೂರು ವರಹದ ಗ್ರಾಮ ನೆಜೂರು ಅರಂದೂರು

Transliteration.

I-A--

1. śrī Śivāya namaḥ | namas-tunga-
2. śiraś-chumbi chandra-chāṁmara chāravē trai-
3. lōkya-nagarārambha mūla-stambhāya Śambhave
4. svastī śrī jayābhyudaya Śālivāhana Śa-
5. kavārsha sāviraḍa ayinūra yambhattom-
6. bhattaneya Parābhava samvatsarāda Vaiśākha
7. śu 13 llu śrīmat sajjana śuddha Śivāchā-
8. ra saṁpamnarāda dēvāpruthuvi mahā-maha-
9. ttinolaḡāda Pinagumḍiya Virupā-
10. ksha dēvara mukhaṁtra mahāmahaṭṭige śrī
11. man-mahāprabhu Śiva-bhakti-parāyaṇarā-
12. da Biḷigi Dēvappa voḍēra putrarāda Tamma-
13. ppa voḍeru Tammappa voḍera putrarāda Gha-
14. mṭe voḍeru Ghamṭevōḍera putriyāda
15. Ghamṭe Aṁmājiyavaru koṭṭa dharma śā
16. sanada kramavemṭemḍare Biḷigi simeyoḷa-
17. ge namma tamdegaḷu nammanu Sadāśiva nāya-
18. kara kumārarāda Bhadrappanāyakarige dhārene-
19. radu koḍuvāḡa dhārā-dattavāgi koṭṭadu a-
20. yinūru varahada grāma Najūru Aramḍūru

Translation.

Obeisance to Śiva. Praise of Śambhu.

Be it well. In the victorious year 1589 of the Śālivāhana era, the cyclic year Parābhava, on the 13th lunar day of the bright half of Vaiśākha :—

Ghaṇṭe Ammāji, daughter of Ghaṇṭe oḍeya, son of Tammappa Voḍeya, son of the illustrious mahāprabhu, Biḷigidēvappa, devoted to Śiva, granted to the mahāmahattu (matt) through Virūpākshadēva of Pinugunḍi, possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, a dharmaśāsana as follows :

The village Najūru Arandūru of the value of 500 varahas in the Biligisīme granted to me with pouring of water, when my father gave me (in marriage) to Bhadrappanāyaka, son of Sadāśivanāyaka

Note.

This record is incomplete as the 2nd plate is missing. Still it appears to be an important record as it confirms the information given in the work *Keladinṛipa-Vijaya*, regarding the relationship between the Keladi and the Biḷigi chiefs. The record registers a grant to the mahāmahattu matt, probably at Kaviledūrḡa, by Ghaṇṭe Ammāji, daughter of Ghaṇṭe Voḍeya, son of Tammappa Voḍeya, himself the son of Dēvappa Voḍeya. The land granted is said to have been situated in the village Najūru Arandūru which had been granted to Ghaṇṭe Ammāji by her father during her marriage with Bhadrappa Nāyaka, son of Sadāśiva Nāyaka, belonging to the family of the Keladi chiefs. The information of the marriage between Bhadrappanāyaka and Ghaṇṭe Ammāji is also given in *Keladinṛipa-Vijaya*. Bhadrappa was Virabhadranāyaka's (1629-1645 A.D.) sister's son and his father Sadāśivanāyaka was Virabhadranāyaka's aunt's (father's sister's) son. This Sadāśivanāyaka once tried to usurp the throne but was defeated and driven out by Virabhadranāyaka. Thereupon he took shelter under Sōde Biḷagi arasus who tried to get him the throne of Keladi with the help of the Sultan of Bijapur. But as Virabhadranāyaka made alliance with the Sultan, peace was made with the result that the Biḷigi chief Ghaṇṭe Voḍeya gave his daughter Ghaṇṭe Ammāji in marriage to Bhadrappa or Bhadrappanāyaka, son of Sadāśivayya. (*Keladinṛipa-Vijaya*, pp. 94-97).

Probably after the death of Bhadrappa Nāyaka, Ghaṇṭe Ammāji granted lands in the village which she got as a dowry from her father. The grant is said to have been made through Virūpāksha dēva of Penugunḍe. He appears to have been a pontiff of some matt but why the grant was made through him cannot be determined.

The record introduces us to a new Pālleyagar family, that is of the Biḷigi arasus. Some information about this family is given in the *Mythic Society Journal*, Vol. XIII, No. 4 pp. 755-759, by Dr. R. Shamashastry. But the genealogy given there is slightly different from that found in the present record. The present record gives

the genealogy of the Biligi family as follows: Dēvappa Voḍeya, his son Tammappa, his son Ghaṇṭe Voḍeya whose daughter was Ghaṇṭe Ammāji.

The date of the record is given as Ś1589, Parābhava sam. Vaiśākha śu 13. But Ś 1588 was Parābhava and taking this year to be correct, the date would correspond to Sunday, the 6th May 1666 A.D.

40

4th copper-plate record in the same matt.

Single plate.

ಅದೇ ಮಹಂತು ಮಠದಲ್ಲಿರುವ 4ನೇ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ —

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋ
2. ಕೃ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜ
3. ಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೯೭ ನೆ
4. ಯ ಪ್ರವಾದಿ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫ ಲು ಶ್ರೀಮ
5. ತೃಜನ ಶುಭ ಶಿವಾಚಾರ ಸಂಪನ್ನ ದ್ಯಾವಾ ಪೃಥ್ವಿಮಹಾ
6. ಪುಹತಿನ ವಳಗಾದ ಕೆಸನೂರ ಸೀಮೆವಳಗಣ ಉಳುವೆ
7. ಯ ಗ್ರಾಮದಲು ಕರ್ತಯನವರು ತಮ್ಮ ತಾಯಿ ಲಿಂ
8. ಗಂವಾಜಿಯವರ ಹೆಸರಲು ಕಟಿಸಿದ ಮಹತಿನ ಮ
9. ಟದ ಧರ್ಮಕೆ ಶ್ರೀಮದ್ಧೆಡವಮುರಾರಿ ಕೋಟೆಕೋಳಾಹಳವಿ
10. ಶುಭ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು
11. ಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕ
12. ರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಣನಾಯಕರ ಪ್ರಪೌತ್ರರು
13. ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು
14. ಸೋಮಶೇಖರ ನಾಯಕರ ಧರ್ಮ ಪತ್ನಿಯರಾದ ಚೆಂ
15. ನಂವಾಜಿಯವರು ಬರಸಿಕೊಟ ಯೆತ್ತಿನಮಾನ್ಯದ
16. ಶಾಸನದ ಕ್ರಮವೆಂತ್ತೆಂದರೆ ಮುಖಧರ್ಮಕೆ ೨೫ ಇಪತ್ಯೆದು
17. ಯೆತ್ತಿನ ಮಾನ್ಯವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟಿಥೇವೆ! ಅಡ
18. ಕೆ ಮುಣನು ಝಲಿಪಟಿ ಬೊಬರಿಕವಾಡ ಮುಂತಾದ ಗಡಿನಿನ
19. ಸರಕು ಹೊರತಾಗಿ ಅಕಿ ಭತ ರಾಗಿ ಯೆಂಣೆ ತುಪ್ಪ ಕಾಯಿ
20. ಬೆಲ್ಲ ವಿದುಳ ಮುಂತಾಗಿ ಯಿಕೇರಿ ದುರ್ಗದ ಹೋಬಳಿ

ಹಿಂಭಾಗ —

21. ಘಟತಳಗಣ ಸುಂಕದ ಠಾಣೆಗಳಲಿ ಯೆತುಗಳ ವರ್ನ
22. ವಯಸ ಬರಸಿ ಹೇರಿಕೊಂಡು ಶೆಡ್ಡರುಷನಕು ನಿಧಿಮಾ
23. ಡಿಕೊಂಡು ಮಹತು ಪರಂಪರೆಯಾಗಿ ಮುಖಧರ್ಮ ನಡ
24. ಸಿಕೊಂಡು ಬಾಹದೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ ಶ್ರೀ
25. ಸದಾಶಿವ

Transliteration.

Front—

1. namas-tumga-sirās-chumbi chandra-chāmara chāravē trailō-

2. kya nagarārambha mūla-stambhāya Sambhave svasti śrī ja-
3. yābhyudaya Śālivāhana Śakavarusha 1596 ne-
4. ya Pramādi saṃvatsarada Mārgaśira śu 15 lu śrīma-
5. t sajana-śudha-Śivāchāra-saṃpaṃna dyāvā-prithvi-mahā-
6. mahatina vaḷagāda Kesanūra sīme vaḷagaṇa Uḷuve-
7. ya grāmadalu Kartarayanavaru taṃma tāyi Liṃ-
8. gaṃmājiyavara hesaralu kaṭisida mahatina ma-
9. ṭada dharmake śrīmad Eḍevamurāri kōṭe kōḷāhala vi
10. śudha-Vaidkiādvita-sidhāṃta pratisṭāpaka Śiva-guru-
11. bhakti-parāyaṇarāda Keḷadi Sadāśiva rāya nāyaka-
12. ra vaṃśōdbhavarāda Saṃkaṃṇa nāyakara prapautraru
13. Sidappanāyakara putraru Śivappanāyakara putraru
14. Sōmaśekhara nāyakara dharmapatniyarāda Chem-
15. nammājiyavaru barasi koṭa yettina mānyada
16. śāsanada kramavemṭtemḍare maṭa dharmake 25 ipataidu
17. yettina mānyavanu Śivārpitavāgi biṭṭidhēve aḍa-
18. ke meṇasu jhalipaṭi khobari kavāda muṃtāda gaḍisina
19. saraku horatāgi aki bhata rāgi yemṇe tuppa kāyi
20. bella viduḷa muṃtāgi Yikēri durgada hōbaḷi

Back—

21. ghaṭa-teḷagaṇa suṃkada ṭhāṇegaḷali yetugaḷa varna
22. vayasa barasi hērikomḍu Śaḍḍaruśanaku nidi mā-
23. ḍikomḍu mahatu parampareyāgi maṭha dharma naḍa-
24. sikomḍu bāhademḍu koṭa dharma-śāsana śrī
25. Sadāśiva.

Translation.

Obeisance to Sambhu, etc.

Be it well. In the victorious year 1596 of the Śālivāhana era, the cyclic year Pramādi, on the 15th lunar day of the bright half of Mārgaśira.—

For the charities of the Mahattu maṭha which is possessed of pure and righteous Śivāchāra and is among the mahāmahattus of Heaven and earth, built by Karttaraya (? Sōmaśekhara Nāyaka) in the name of his mother Lingammāji, in the village Uḷuve of Kesanūr sīme—(with usual titles) Chennammāji, lawful queen of Sōmaśekhara Nāyaka, son of Śivappa Nāyaka, and grandson of Sidappa Nāyaka and great-grandson of Saṃkaṃṇa Nāyaka, got executed the following charter of the grant of freedom from bullock tax :—

For the charities of the matt we have granted freedom from bullock tax on 25 pack bullocks. Except the valuable articles (? gaḍasina saraku) such as areca-nut, pepper, lace, silk, cocoa-nut kernels, etc.—rice, paddy, rāgi, oil, ghee, cocoa-nut,

jaggery, pulses, etc., you may carry after getting the colour and the age of the bullocks written in the *ṭhāṇas* below the ghats in the hobli of Yikēri durga, store them as fund for the six darśana and carry on the *dharma* of the *maṭha* in succession of the mahattu.

Śrī Sadāśiva.

Note.

Like inscription No. 37 above this is another grant of the freedom from bullock tax. It records the grant of freedom from bullock tax on 25 pack bullocks by Chennammāji, queen of Sōmaśēkhara Nāyaka I. Chennammāji ruled the kingdom after the death of Sōmaśēkhara Nāyaka from 1672 to 1694 A.D. The matt which received the grant was the one built at Uḷuve of Kesanūru sīme. This matt was built by *Kartarayya* (? Sōmaśēkhara Nāyaka) in the name of his mother Lingammāji. The age and colour of the bullocks, belonging to the matt, that pass through the customs houses were being recorded in the *ṭhāṇas* (customs houses) so that others might not deceive in the name of the matt.

The record is dated as Ś 1596 Pramādi sam. Mārgaśira śu. 15. Ś 1595 was Pramādi and the date corresponds to Saturday, 13th May 1673 A.D.

41

5th copper-plate record in the same matt.

Single plate.

ಅದೇ ಮಠದಲ್ಲಿರುವ 5ನೆಯ ತಾಮ್ರದ ಶಾಸನ.

ಬಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
2. ಸ್ಥಂಭಾಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೫
3. ೯೬ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೭ ಲು | ಶ್ರೀ ಮದ್ದೆಡವಮುರಾರಿ
4. ಕೋಟೆ ಕೋಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ ಗುರುಭಕ್ತಿಪರಾ
5. ಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವರಾದ | ಸಂಕಂಠನಾಯ
6. ಕರ ಪ್ರಪೌತ್ರರು | ನಿದಪನಾಯಕರ ಪೌತ್ರರು | ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖ
7. ರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯವರಾದ ಚೆನ್ನಮ್ಮಾಜಿಯವರು | ಸಜನಶುಭ ಶಿವಾಚಾರ
8. ಸಂಪನ್ನರಾದ | ಯೀಕೇರಿ | ಕೆರೆಮುಟದ ಮಳೆಬಿಗೆ ರುದ್ರಮುನಿದೇವರಿಗೆ | ಬರಿಸಿಕೊಟ್ಟ ಮೂ
9. ಲ ವಿಸದಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ | ಹಿರೇವೆಂಕಟಪನಾಯಕ ಆಯನವರು | ಶಾಲಿವಾ
10. ಹನ ಶಕವರುಷ ೧೫೧೫ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೧೦ಲು ಮಹಾನಾ .
11. ಡನು ಅನುಮತ್ತಿಸಿಕೊಂಡು ಬರಿಸಿಕೊಟ್ಟ ಶ್ರೀ ತಾಳಿವಾಳೆಯ ಪಟೆಯೂ ಶಿಥಿಲವಾಯಿ
12. ತು ತ್ತಾಂಬ್ರಶಾಸನ ಬರಿಸಿಕೊಡಬೇಕೆಂದು | ಆ ಪಟ್ಟೆನು ತಂದು ತೋರಿ ಹೇಳಿಕೊಂಡ ಸ
13. ಂಮಂಥಾ ಪ್ರಾಕು ಬರಿಸಿಕೊಟ್ಟ ಪಟೆಯಪ್ರಮಾಣು | ನಮಗೆ ಕಾಣಾಚಿಯಾಗಿ ನಡೆದು
14. ಬಂದ | ಅರಗದ ವೆಂಚೆಯಕೆ ಸಲುವ ಅರಗ ಕೊಡಲೂರು ಯೆಡೆಹಳಿ ಆವಿನ

15. ಹಳಿಕಾರು ಉರುಬಿದರೂರು ಮೊಸರೂರು ಮಾಳಿನಹಳಿ ಸಹಾ ಯೆಂಟು ಪೇಲೆಗಳಲ್ಲ
16. ಅರಮನೆ ಸುಂಕಕೆ ನಡೆವಂಥಾ ಉಭಯ ಮಾರ್ಗಕೆ ಹೇರು ೧ ಕೆ—ವಿನದಲೆಕೆ | ಅರಗದ
17. ಠಾಣಿವಂದರ ಸ್ಥಳದ ಸುಂಕದಲಿ ಅಡಕೆ ಲಕ್ಷ ೧ ಕೆ | ಸಲುವದು ' 10 ಹಾಗದಲೆಕೆ | ಕೆಳದಿ
18. ಹೋಬಳಿಯ ಕಲುಸೆಮಾರ್ಗದ ಸುಂಕ | ಜಂಬೂರ ಮಾರ್ಗದ ಸುಂಕ ಸೊರಬಗುತ್ತಿ ಮಾರ್ಗದ
19. ಸುಂಕ ಸಹಾ ಅಪೇಲೆಗಳಲ್ಲ ಅರಮನೆ ಸುಂಕಕೆ ನಡೆವಂಥಾ ಉಭಯ ಮಾರ್ಗಕೆ ಹೇ
20. ರು ೧ಕೆ—ವಿನದಲೆಕೆ | ಯಿರಿತ್ತಿಮೂಲುವಿನವನು ರುದ್ರಮುನಿ ದೇವರಮಟ ಧರ್ಮಕೆ ಶಿ
21. ವಾರ್ವಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಆ ಮೂಲವಿನದಲ್ಲಿ ಹುಟ್ಟಿದ ಹಣವನು ನಿಮ್ಮ ಶಿಷ್ಯ |
22. ಪಾರಂಪರ್ಯವಾಗಿ ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ | ಮುಟಧರ್ಮ ನಡೆಸಿಕೊಂಡು ಬಾ
23. ಹದೆಂದು ಕೊಟ ಮೂಲವಿನದ ಧರ್ಮಶಾಸನ | ಯೀ ರುದ್ರಮುನಿದೇವರು ಅವರ ಶಿಷ್ಯ
24. ಪಾರಂಪರ್ಯವಾಗಿ | ಸ್ತೀಪರಿಗ್ರಹ ಮಾಡಸಲ್ಲದು | ಶ್ರೀ ಯೇತ್ರ ಯೋಗೀಶ್ವರೇಕುರ್ಯಾರ್
25. ಶಿವಲಿಂಗಾರ್ಚನಂಸಕ್ತ | ವನಂತಿ ತತ್ರತೀರ್ತಾನಿ | ಸರ್ವಾಣಿ ಸಪ್ತಕಂ ಗುಹಾಹರಸ್ಯ
26. ಪ್ರೀಣನಾರ್ಥಂತು | ಶಿವಭಕ್ತಾಯದೀಯತೆ | ದಾನಂತದ್ವಿಮಲಂ ಪ್ರೋಕ್ತಂ ಕೇವಲಂ |

ಹಿಂದಾಗ—

27. ಮೋಕ್ಷಸಾಧನಂ | ತನ್ಮಾತ್ವಾತ್ರ ತಮಗ್ಲಾತ್ಥ ಶಿವಭಕ್ತಾಮಕಲ್ಮಶಂ | ತಸ್ಮೈನರ್ವಂ ಪ್ರದಾತವ್ಯಂ |
28. ಅಕ್ಷಯಂ ಫಲಮಿಥತಾ | ಶಿವಯೋಗಿಗ್ರಹೇಯಸ್ಯಭಿಕ್ಷಾಂ ಗೃಹ್ಣಾತಿ ಸಕ್ರುತಾಂ |
29. ಕುಲಂತರಯೇತೆ ತೇನಪ್ಪಸಪ್ತಚನಪ್ತಚಿ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭ್ಯೇಯೋನುಪಾ
30. ಲನಂ ದಾನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾಭಾಂಕರಂ ಪದಂ | ಸ್ವದತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ |
31. ಪರದತ್ತಾನು ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ | ಉತಿಥೇದವಿದಾ
32. ದ್ವಿಜಾರ್ಥಹರಣಿ | ಮಿತ್ರಾಪದಾಂವಾರಣಿ | ಸಂಪ್ರಾಪ್ತಿಶರಣಿ ಕಳತ್ರಹರಣಿಸ್ವಾಮಿ ಗೃ
33. ಕ್ಷಿಗೋಗ್ರಹೇ | ಯೇಶಪಃಪುರತಃಪರಾಂಮುಖತಯಃ ಕುರುವಂತ್ಯುದಾನಶೀನ | ತಂತಾನಾ
34. ಲೋಕ್ಯವಿಲೋಕಿನಂಮುಗಯತೆ | ಸೂರ್ಯೋಪಿಸೂರ್ಯಂತರಂ | ಯಂತೋಪಿದಕೆ | ಅದಿ
35. ತ್ಯಚಂದ್ರಾವನಿಲೋನಲಪ್ತ | ದ್ಯಾಭೂಮಿರಾಪೋಹ್ರದಯಯಯಮತ್ಯ | ಅಹತ್ವರಾತ್ರಿತ್ಯ
36. ಉಭೇಚಸಂಧ್ಯಧರ್ಮಶ್ಚಜಾತಿನರಸ್ಯ ಉತಂ | ಶ್ರೀ ನದಾಶಿವ

Transliteration.

Front—

1. namas tumga-sīras-chumbi chandra-chāmara-chārave trailōkya-nagarāram-bha mūla-
2. sthambhāya Sambhave | svasti śrī jayābhyudaya Śalivāhana Śakavarusha 15
3. 96 neya Pramādi samvatsarada | Pālgūṇa su 7 lu, śrīmad Eḍevamurāri
4. kōṭe-kōḷāhaḷa visudha-Vaidikādvaita-sidhānta-pratishṭāpaka Śiva-guru-bhakti-parā-
5. yaṇarāda Keḷadi Sadāśivarāyanāyakara vaṃśōdbhavarāda, Saṃkaṃṇanāya-
6. kara prapautraru, Sidapanāyakara pautraru, Śivappanāyakara putraru Sōmaśēkha-
7. ra nāyakara dharmapatniyarāda Chemnammājiyavaru | sajana-śudha-Sivāchāra
8. sampamnarāda | Yikēri | Kerematada Maiebigē Rudramunidēvarige | barasikoṭṭa mū-
9. lavisada śāsanada kramaveṇṭemḍare | Hireveṇkaṭapa nāyaka ayanavaru | Śālīvā-

10. hana Śakavarusha 1515 neya Vijaya samvatsarada Śrāvaṇa śu 10lu Mahānā-
11. danu anumattisikomḍu barasi koṭa śrī tālīvāleya paṭeyū śithilavāyi-
12. tu ttāmbra śāsana barasi koḍabēkemḍu â paṭṭenu taṁḍu tōri hēlikomḍa sa-
13. mmaṁdhā prāku barasi koṭa paṭeya pramāṇu | namage kânāchīyāgi naḍadu
14. baṁḍa Āragada vēṁṭeyake saluva Āraga Koḍāuru Yeḍehaḷi Āvina-
15. haḷi Kāruūru Bidarūru Mosarūru Mālenahaḷi saha yeṁṭu pēṭhegaḷalli
16. aramane suṁkake naḍavaṁṭha ubheya mārgake hēru 1 ke 1¹/₈ visada leka |
Āragada
17. ṭhāṇe vaṁḍara sthaḷada suṁkadalli aḍake laksha 1 ke | saluvaḍu ' 10 hāgada
leka | Keḷadi-
18. hōbaḷiya Kaluse mārgada suṁka | Jambūra mārgada suṁka Soraba Gutti
mārgada
19. suṁka saha ā pēṭhegaḷalli aramane suṁkake naḍavaṁṭha ubhaya mārgake hē-
20. ru 1 ke 1¹/₈ visada leka | yiritti mūluvisavanu Rudramuni dēvara maṭa dhar-
make Śi-
21. vārpitavāgi biṭṭevāgi ā mūla visadalli huṭṭida haṇavanu niṁmma śishya-
22. pāramparyavāgi āchaṁdrārka sthāyigaḷagi | maṭa dharma naḍasikomḍu
bā-
23. haḍemḍu koṭa mūlavisada dharma śāsana | yī Rudramuni dēvaru avara
śishya
24. pāramparyavāgi | strī parigraha māḍa salladu | śrī yetra yōgīśvaraḥ kuryyā
25. Śivaliṁgārchanaṁ sarkru | vasaṁti tatra tīrtāni | sarvāṇi saptakaṁ guhā
Harasya
26. prīṇanārthaṁtu | Śivabhaktāya dīyate | dānaṁ tad vimalaṁ prōktaṁ kēvalaṁ

Back—

27. mōksha-sādhanaṁ tasmāt chātra tama glāttha Śivabhaktāmakalmaśaṁ | tas-
mai sarvaṁ pradātavyaṁ |
28. akshayaṁ phalaṁ ichhati | Śivayōgi gruhe yasya bhikshāṁ gruhṇāti
sakrutāṁ |
29. kulaṁ tarayate tēna sapta sapta cha sapta cha | dāna-pālanayōr madhyē
dānā-chhrēyōnu pā-
30. lanāṁ dānāt svargaṁ avāpuṭi pālanā Chhamkaraṁ padaṁ | svadatā dvi-
guṇaṁ puṁṇyaṁ |
31. paradattānupālanāṁ paradattāpahārēṇa sva datam nishphalaṁ bhavēt |
urtichhēdaḍau
32. dvijārthaharaṇe | mitrāpadāṁ vāraṇe | saṁ-prāpti śaraṇe kaḷatra haraṇe
svāmi gru-
33. kshi gōgrahe | yē śaptaḥ puraśaḥ parārīṇa mmukhatayaḥ kuruvamtyu dāna
śīna | taṁ tānā-

34. lōkya vilōkinam mrugayate | sūryōpi sūryyam taram | yimttopidake | ādi-
 35. tya chaṁdrāvanilōnalaścha | dyaurbhūmir āpōhrudayam Yamaścha |
 abaścha rātrischa
 36. ubhēcha saṁdhyē dharmāścha jānāti narasya urtam | sri Śadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1596 of the Śālivāhana era, the cyclic year Pramādi, on the 7th lunar day of the bright half of Phālguna :—

(With titles and descent as in the previous No. 40) Chennammāji got executed the *mūla-viśada* śāsana to Malebige Rudramunidēva of Keremaṭa at Yikēri, who has obtained pure and righteous Śivāchāra, as follows :—

As it was represented that the *tālivāle paṭṭe* got executed with the consent of the mahattu, in the victorious year 1515 of the Śālivāhana era, on the 10th lunar day of the bright half of Śrāvana, by Hire Venkaṭapa Nāyaka ayya, had become ruined and that a copper śāsana should be got written for the same, and as that *paṭṭe* was brought and shown, on the authority of that old *paṭṭe* got executed :

In the 8 market-towns—Āraga, Koḍaūru, Yeḍehaḷi, Āvinahaḷi, Kāru-ūru, Bidarūru, Mosarūru and Māḷenahaḷi—belonging to Āragada vēṇṭēya, which has come down to us from a long time, the tax to be given to the palace on both ways at $\frac{1}{8}$ viśa per load ; In a ṭhāṇa at Āraga, the tax at $\frac{1}{4}$ haṇa per one lakh of areca-nut ; tax in the Kaluse road of Keḷadi hobli ; tax of the Jambūr road, and tax from the road between Sorab and Gutti also ; the tax to be given to the palace on both the ways at $\frac{1}{8}$ viśa per load. Thus as we have granted the *mūlu-viśa* for the charities of Rudramunidēva's mutt, you can carry on the charity of the matt in succession of your disciples as long as the moon and sun endure. Thus is the *mūla-viśadu* dharmā-śāsana given. This Rudramunidēva and his disciples in succession should not accept women.

Where a yōgīśvara worships Śivaliṅga even once, Pārvati and Saṁmukha, there all sacred waters (tīrthāni) dwell always. Whatever is given to a devotee of Śiva is an act of devotion and is free from sin and is an essential aid to salvation, etc., etc.

Note.

This record also belongs to the reign of Channammāji like the previous one and is dated in Ś 1596 Pramādi Phāl śu 7. Ś 1595 was Pramādi and the date would thus correspond to Wednesday, 4th March 1674 A.D.

The inscription records the renewal of the old grant issued by Venkaṭappa nāyaka on the palmyra leaf to the matt of Maḷabige Rudramuni-dēva. The grant was re-issued on copper plate by Chennammāji on the above-mentioned date. The grant consists of some tax known as *mūla viśa* collected in the 8 towns. What exactly is

meant by *mula visa* is not known. One other grant of this *mula visa* is mentioned in E.C. VIII, Tl. 46. At the end the record gives a curious warning to Rudramuni dēva and his disciples that they should not accept women.

42

6th copper plate in the same matt.

Single Plate.

ಅದೇ ಮಠದ 6ನೆಯ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
2. ಪೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿ
4. ವಾಹನ ಶಕ ವರುಷ ೧೬೧೮ನೆಯ ಯುವ
5. ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೫೫೫ ಶ್ರೀಮದ್ಧೆ
6. ಡವ ಮುರಾರಿ ಕೋಟಿ ಕೊಳಾಹಳ ವಿಶುಧ ಮೈದಿಕಾ
7. ದ್ವೈತ ನಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವ ಗುರುಭಕ್ತಿ ಪ
8. ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವ ರಾಯ ನಾಯ
9. ಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾಯಕರ ಪ್ರ
10. ಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪ ನಾ
11. ಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರ ನಾಯಕರ ಧ
12. ಮರ್ ಪತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಾಜಿಯವರೂ
13. ಅರಗದ ಕಂಬಾಳಸಿದ ರಾಮದೇವರ ಶಿಷ್ಯರು |
14. ವಿರುಪಾಕ್ಷ ದೇವರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂಮಿ ಕ್ರ
15. ಯ ದಾನ ಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ನಿಂ
16. ಮ ಕೃಯ ಕ್ರಯಗೆ ೧೮೫ ಶಾಸನ ಬರಸಿಕೊಡುವ |
17. ಬಗೆ ಕಾಣಿಕೆ ಗ ೧೫ ಉಭಯಂ ಗ ೨೦೦ ಯಿನ್ನೂ

ಹಿಂಭಾಗ—

18. ರು ವರಹನೂ ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಬಿಟ್ಟ
19. ಸ್ವಾಸ್ತೆ ಮಧುವಂಕ ನಾಡನೀಮೆ ಪಟ್ಟಣ ಸುತ್ತಣ ಪಟ್ಟ
20. ಡಿ ವಳಗಣ ಬಾಳಗೋಡ ಗ್ರಾಮದಿಂದ ದುರ್ಗದ ಜಾಕ
21. ಪನ ಭದ್ರಂಣನ ಸ್ವಾಸ್ತೆ ಯಿಂದ ಸುಂಕದ ಕೋನಪನಿಂದ
22. ಕ್ರಯವಾಗಿ ಬಂದ ಬಗೆಯಲ್ಲೂ ಬಿಜ ೪ ೩೦ಕೆ ಭತ್ತ
23. ೪ ೧೧೫ಕ್ಕೆ ಗ ೧೪೩|||೦ ಬಿರಾಡದಿಂದ ಗ ೨|||೦ ಉಭ
24. ಯಂ ಗ ೧೬||೩|||೦ ವಿಂಗಡದಿಂದ ಸಾಲೂರಿಂದ ಬಿಜ
25. ೪ ೩ಕೆ ಭತ್ತ ೧೩ ಕೆ ಗ ೧||೧||೦ ಉಭಯಂ ರೇಖೆ ಪ್ರಮಾ
26. ಣ ಸಿಸ್ತುಗೆ ೧೮||೦ ಹದಿನೆಂಟು ವರೆ ವರಹನ ಸ್ವಾಸ್ತೆ
27. ನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಯೀ ಭೂಮಿಗೆ ನೆಟ್ಟ ಲ
28. ಂಗ ಮುದ್ರೆ ಕಲ್ಲನೊಳಗು ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೀ
29. ಣ ಆಗಾಮಿನಿಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಾಭೋಗತೇಜಸ್ವಾ
30. ಮ್ಯವನೂ ಪೂರ್ವಮದಿಯಾದೆಯಲ್ಲ ಅಗುಮಾಡಿಕೊಂ

31. ಡು ಶಿಶ್ಯಪಾರಂಪರ್ಯ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ ಸ್ಥಾಯಿಗಳಾಗಿ ಸು
32. ಖದಿಂ ಅನುಭವಿ ಬಾಹದಂದು ಬರನಿಕೊಟ್ಟ ಭೂದಾನ ಧರ್ಮ
33. ಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿ ಲೋನಲಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾ
34. ಪೊಹ್ನುದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರೀಶ್ಚ ಉಭೆ ಚ ಸ
35. ಂಥೈ ಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ಉತಂ ದಾನ ಪಾಲನಯೊ
36. ಮ್ಥೈ ಧಾನಾಭೈಯೆನು ಪಾಲನಂ ದಾನಾತ್ವರ್ಗ ಮವಾಪ್ನೋ
37. ತ್ತಿ ಪಾಲನಾ ದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಸದಾಶಿವ

Transliteration.

Front—

1. namas tumga-siraś-chumbi chaṁdra-chāmara-chāra-
2. ve trailōkya nagarāraṁbha mūla-stambhāya .
3. Sambhave svasti śrī jayābhyudaya Śāli-
4. vāhana Śaka varusha 1618 neya Yuva
5. samvatsarada Śrāvaṇa śudha 15 llu śrimadd-E-
6. ḍava-murāri kōṭe-kōlāhaḷa viśudha-Vaidikā-
7. dvaita-sidhāṁta pratishṭāpaka Śiva-guru-bhakti-pa-
8. rāyaṇarāda Keḷadi Sadāśivarāya nāya-
9. kara vamśōdbhavarāda Saṁkamaṇa nāyakara pra-
10. pautraru Sidappanāyakara pautraru Śivappa nā-
11. yakara putraru Sōmaśēkhara nāyakara dha-
12. rma patniyarāda Chemnammmājīyavaru
13. Āragada Kambāḷa-Sidarāme dēvara śiṣyaru
14. Virūpāksha dēvarige barasikoṭṭa bhūmi kra-
15. ya dāna dharma śāsanada kramavemttēmdare nim-
16. ma kaiya kraya ga 185 śāsana barasi koḍuva
17. bage kāṇike ga 15 ubhayam ga 200 yimnū-

Back—

18. ru varahanu aramanega tegadukomḍu biṭṭa
19. svāste Madhuvamka nāḍa simēpaṭṭaṇa suttana paṭṭa-
20. ḍi voḷagaṇa Baḷagōḍa grāmadinḍa durgada Jāka-
21. pana Bhadrāmṇana svāsteyimḍa sumkada Kōnapanimḍa
22. krayavāgi bamḍa bageyallū bija kha 30 ke bhatta
23. kha 115 kke ga 14'3½ birāḍadimḍa ga 2½ ubha-
24. yaṁ ga 16½'3½ viṁgaḍadimḍa Sālūrimḍa bija
25. kha 3 ke bhatta kha 13 ke ga 1½ 1½ ubhayam rēkhe pramā-
26. ṇu sistu ga 18½ hadinemṭṭuvare varahana svāste-
27. nū Śivārpitavāgi biṭṭevāgi yī bhūmige neṭṭa li-
28. mṁga mudre kallinōḷaguḷa nidhi nikshēpa jala pāshāṇa akshī-

29. ṇi āgāmi sidha sādhyamgaḷemba ashṭa-bhōgattēja svā
30. mṇyavanū pūrva mariyāḍeyalli āgumāḍikom-
31. ḍu śiśya pāraṃparyyavāgi āchaṃdrārka sthāyigaḷāgi su-
32. khadiṃ anubhaviṣi bāhademḍu barasi koṭṭa bhū-dāna-dharma
33. śāsana Āditya-Chaṃdrāvanilōnalaścha dyaaur-bhūmir-ā-
34. pō hrudayaṃ Yamaścha ahaścha rātrīścha ubhēcha sa-
35. ṃdhyē dharmścha jānāti narasya urtaṃ dāna-pālanayō-
36. r-mdhye dānāchhrēyenu-pālanam dānāt svargam avapnō-
37. tti pālānad achyutaṃ padaṇi śrī Sadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1618 of the Śālivāhana era, the cyclic year Yuva, on the 15th lunar day of the bright half of Śrāvaṇa :—

(With titles and descent as in the above No. 40) Chennammāji got executed the following charter of the gift of land to Virūpākshadēva, disciple of Kambāla Sidarāmedēva of Āraga :—

The land granted after taking from you 185 gadyāṇas to the palace as the price and 15 gadyāṇas as the fee (*kāṇike*) for having got the charter executed ; total 200 varahas :—From the village Bālagōḍa in the Paṭṭaḍi of the city in Madhuvanka nāḍu, from the lands of Jākapana Bhadrāṇṇa of Durga, the lands purchased from Sunkada Kōnapa for 30 khaṇḍugas of seeds and 115 khaṇḍugas of paddy 14 gadyāṇas and 3½ haṇas ; from Sālūr-for 3 khaṇḍugas of seeds and 13 khaṇḍugas of paddy 1½ gadyāṇas and 1½ haṇas ; total of the income is 18½ varahas. As this much of land has been granted as an act of devotion to god Śiva, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities, in succession of the disciples for as long as the moon and sun endure. Thus is the dharma śāsana of the grant of land written.

The sun, moon, etc., know men's actions.

Between making a new gift, etc.

Śrī Sadāśiva.

Note.

This is another grant of the time of Queen Chennammāji. The donee is Virūpākshadēva, disciple of Kambālada Sidarāmedēva. The grant consists of 30 khaṇḍugas of wet land which was granted by Chennammāji after taking its value of 200 gadyāṇas from the donee to the palace.

The date of the record S 1618 Yuva sam. Śrāvaṇa śu 15 corresponds to Wednesday, 14th August 1695 A. D.

43

7th copper plate record in the same matt.

Single plate.

ಅದೇ ಮಠದಲ್ಲರುವ 7ನೆಯ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದ
3. ಯ ಶಾಲಿವಾಹನಶಕವರುಷ ೧೬೩೦ನೆಯ ಸರ್ವಜಿತ್ ಸಂವತ್ಸರದ
4. ಮಾಘ ಶು ೩ ಲೂ ಶ್ರೀಮತ್ಸಜ್ಜನಶುಭಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾ
5. ವಾಪ್ತುಧವಿಮಹಾಮಹತ್ತಿ ನ ವಳಗಾದ ತ್ರೀರ್ಥರಾಜಪುರದಲು ವೀರಂ
6. ಮಾಜಿಯವರು ಕಟ್ಟಿಸಿದ ಮಹತ್ತಿನಮಠದ ಧರ್ಮಕೆ ಯೆಡವಮು
7. ರಾರಿ ಕೋಟಿಕೋಳಾಹಲ ವಿಶುಧವೈದಿಕಾದ್ವೈತ ನಿಧಾಂತಪ್ರತಿಷ್ಠಾಪ
8. ಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿಸದಾಶಿವರಾಯ
9. ನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು
10. ಶಿವಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
11. ತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಾಜಿಯವರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯ
12. ಕರು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನಮಾಂನೃದ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದ
13. ರೆ ಯೀಮಠದ ಧರ್ಮಕೆ ಪ್ರಾಕುಬಿಟ್ಟ ಹದಿನೈದು ಯೆತ್ತಿನಮಾ
14. ನೃಕೆ ಬರಸಿಕೊಟ್ಟ ನಿರೂಪವು ಯೆಡವರವಾದ್ದರಿಂದ ಅಮೇಲೆ
15. ಕಾರಾವಧಿಗೆ ವಂದುನಾರಿ ಕೆಲವು ಜಿನಸಿ ಮಠದ ಧರ್ಮಕ್ಕೆ ತರಿ
16. ಸಿಕೊಳ್ಳುತ್ತಿದ್ದೆಲು ಅದು ಧರ್ಮಕ್ಕೆ ಸಾಕಾಹದಿಲ್ಲ ಮಾನ್ಯವ ಬಿಡ
17. ಬೇಕೆಂದು ಮರಿಯಪ್ಪನವರು ಹೇಳಿದ್ದರಿಂದ ಯೀಮಠದ
18. ಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತ್ತು ನಡೆ ೧೦ ಹತ್ತು ಯೆತ್ತಿನಮಾ
19. ನೃವನು ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟವಾಗಿ ಯೀಹತ್ತುಯೆತ್ತಿ
20. ನಮೇಲೆ ಅಡಕೆ ಮೇಣಸು ಝಲಿಪಟ್ಟಿಕವಾಡ ಮುಂತಾದ
21. ಘಡಿಸಿನ ಸರಕು ಹೊರತ್ತಾಗಿ ಹೇರಿಕೊಂಬ ಜಿನಸು ಅಕ್ಕಿ
22. ಭತ್ತ ರಾಗಿ ಉಪ್ಪು ಹುಳಿ ಯೆಂಣ್ಣೆ ತುಪ್ಪ ಕಾಯಿಕತ್ತಕಾ

ಹಿಂಭಾಗ—

23. ಚುಖೊಬರಿ ವುತುತ್ ಬೆಲ್ಲ ಕಬ್ಬಿನ ವಿದಳ ಬೂಸ ಮುಂತಾದ
24. ಜಿನಸನು ದುರ್ಗಯಕ್ಕೆರಿ ಘಟ್ಟದ ತೆಳಗಣ ಹೋಬಳಿ ಸುಂಕ
25. ದಲ್ಲ ಸಹ ಯೆತ್ತುಗಳ ವರ್ನ ವಯಸ್ಸುಗಳನು ಬರಸಿ ಯೀಪ್ರ
26. ಮಾಣ ಜಿನಸನು ಹೇರಿಕೊಂಡು ಪಡ್ಡರುತನಕ್ಕೂ ನಿಧಿಮಾ
27. ಡಿ ಕೊಂಡು ಮಹತ್ತು ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕ
28. ಸ್ಥಾಯಿಗಳಾಗಿ ಸುಬದಿಂ ಮಠದ ಧರ್ಮವನಡೆಸಿಕೊಂ
29. ಡು ಬಾಹದಂದು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನ ಮಾನ್ಯದ ಧರ್ಮಶಾ
30. ಸನ ಆದಿತ್ಯ ಚಂದ್ರಾವನಿಲೋನಳಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋ
31. ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚರಾಶ್ಚಿತ್ವ ಪುರ್ಣಚನಂಧೈರಧ

32. ಮೃತ್ಯುಜಾನಾತಿನರಸ್ಯ ವೃತ್ತಂ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾ
33. ನಾಥೈರೋನುಪಾಲನಂ ದಾನಾತ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾ
34. ದಚ್ಚುತಂ ಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನು
35. ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇತು
36. ಸ್ವದತ್ತಾಪುತ್ರಿಕಾಧಾತ್ರಿ ಪಿತೃದತ್ತಾಸಹೋದರಿ ಅನ್ಯದತ್ತಾಸ್ತು
37. ಯಮಾತ್ತಾ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತು ಯತ್ರಯೋ
38. ನೀತ್ಯರಃ ಕುರ್ಯಾತು ಶಿವಲಿಂಗಾರ್ಚನಂ ಸಕ್ತುತು ವಸಂತಿ |
39. ತತ್ರತೀರ್ಥಾನಿ ಶರ್ವಾಣಿ ಸಪ್ತಕಂ ಗುಹ ಹರಸ್ಯಪ್ರೀಣನಾ
40. ಥಂತ್ರು ಶಿವಭಕ್ತಾಯದೀಯತೇ ದಾನಂ ತದ್ವಿಮಲಂ ಪೋ
41. ಕ್ತಂ ಕೇವಲಂ ಮೋಕ್ಷನಾಥನಂ ಶ್ರೀನದಾಶಿವ

Transliteration.

Front—

1. namas tumba-sīras-chumbi chaṇdra-chāmara-chāravē trailōkya-nagarā-
2. rambha mūla-stambhāya Śambhave svasti śrī jayābhyuda-
3. ya Śālivāhana Śaka varuṣa 1630 neya Sarvajittu saṃvatsarada
4. Māgha śu 3 lu śrīmat sajjana śuddha Śivāchāra saṃpāṇṇa dyā-
5. vā pruthavi mahāmahattina vaḷagāda tTirtharājapuradalu Vīram-
6. mājiyavaru kaṭṭisida mahattina maṭhada dharmake Yeḍava Mu-
7. rāri kōṭe-kōḷāhala viśudha-Vaidikādvaita- sidhāṃta-pratishatāpa-
8. ka Śiva-guru-bhakti-parāyaṇarāda Keḷadi Sadāśivarāya-
9. nāyakara vaṃśōdbhavarāda Siddappanāyakara prapautraru
10. Śivappa nāyakara pautraru Sōmaśekhara nāyakara dharmā-pa-
11. tniyarāda Chemnammājiyavara putraru Basavappa nāya-
12. karu barasi koṭṭa yettina māṇṇyada śāsanada kramavemṭtemda-
13. re yī maṭhada dharmake prāku biṭṭa hadinaidu yettina mā-
14. nyakke barasi koṭṭa nirūpaū yeḍavaravāddarimda āmēle
15. kālāvadhige vaṇḍu sārī kelaū jinasī maṭhada dharmakke ttari-
16. si koḷuttiddeū adu dharmakke sākāgadilla mānyava biḍa-
17. bēkemḍu Mariyappanavaru hēliddarimda yīmaṭhada
18. dharmakke biṭṭa mānyada yettu naḍe 10 hattu yettina mā-
19. nyavanu Śivārpitavāgi biṭṭevāgi yī hattu yetti-
20. na mēle aḍake meṇasu jhalipaṭṭe kavāḍa muṃttāda
21. ghaḍisina saraku horattāgi hērikōmba jinasu akki
22. bhatta rāgi uppu huḷi yemṇe tuppa kāyi katta kā-

Back—

23. chu khobari ututte bella kabbina viḍaḷa būsā muṃttāda
24. jinasanu durga Yikkēri ghaṭṭada ttēlagāṇa hōbali sumka-
25. dalli saha yettugaḷa varṇa vayassugaḷanu barasi yī pra-

26. māṇu jinasanu hērikomḍu shaḍḍaruśanakkū nidhi mā-
27. ḍikomḍu mahattu pāraṁparyyavāgi ā-chaṁdrārkkā-
28. sthāyigalāgi sukhadiṁ maṭhāda dharmava naḍasi kom-
29. ḍu bâhademḍu barasi koṭṭa yettina mânyāda dharma sâ-
30. sana âditya-chaṁdrâvanilōṇaśascha dyaur-bhumir-âpō-
31. hrudayaṁ Yamaśascha ahaśascha râtriśascha ubhēcha saṁdhyē dha-
32. rmaśascha jânāti narasya ūrttaṁ dâna-pālanayōr madhyē dâ-
33. nâ-chhrēyōnu pālanam dânat svargam avâpnōti pālanâ-
34. d achhutaṁ padaṁ sva-dattâ dviguṇam puṁṇayaṁ para-dattânu-
35. pālanam para-dattâpa hārēṇa sva-dattam nishphalam bhavētu
36. sva-dattâ putrikâ-dhâtri pitru-dattâ sahōdari anya-dattâ sva-
37. yaṁ mâtâ dattam bhūmiṁ parityajētu yaśrayō-
38. gīśvaraḥ kuryyātu Śivaliṁgārchanam sakrutu vasaṁtti
39. tatra tīrthāni Śarvāṇi saptakam Guha Harasya prīṇanâ-
40. rthaṁttu Śiva-bhaktāya dīyatē dānam tadvimalam prō-
41. ktaṁ kēvalam mōksha-sādhanaṁ śrī Sadāśiva

Translation.

Praise of Śambhu.

Be it well. In the victorious year 1630 of the Śālivāhana era, the cyclic year Sarvajit, on the 3rd lunar day of the bright half of Māgha.—

For the charities of the mahattinamāṭha, possessed of pure and righteous Śivāchāra, built at Tirtharājapura by Vīrammāji (with the usual titles and descent) Chennammāji's son Basavappa Nāyaka got executed the following charter of the grant of freedom from bullock tax :—

As Mariyappa represented (thus) : as the old nirūpa of the grant of freedom from bullock tax for 15 pack-bullocks for the charities of the matt, is lost (? eḍavaravāgu) we were getting some grains once in a time for the charities of the matt and as that is not enough for the charities, a grant of freedom (from bullock tax) should be allowed a *mānya* for ten pack-bullocks has been granted as an act of devotion to god Śiva (with the same conditions as in the previous No. 40).

(Witnesses)—Sun, Moon, etc.

(Usual imprecatory verses)—dāna-pālanayōr madhyē, etc., sva-dattādviguṇam puṇyam, etc., sva-dattâ putrikâ dhatri, etc., yatra yōgīśvaraḥ kuryātu Śivaliṁgārchanam, etc.

Śrī Sadāśiva.

Note.

This is another grant of exemption from bullock tax. It belongs to the reign of Basavappa Nāyaka, adopted son of Chennammāji. Basavappa Nāyaka granted,

at the request of Mariyappa, freedom from bullock tax for ten pack bullocks in place of 15 pack bullocks which had been previously granted through a nirūpa which was lost. This Basavappa nāyaka was ruling the kingdom between 1697 and 1714 A.D. The present record is dated in Ś 1630 Sarvajit sam. Māgha śu 3. Ś 1629 was Sarvajit and the date thus corresponds to Thursday, 15th January 1708 A.D.

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8th copper plate record in the same matt. (incomplete)

ಅದೇ ಮಠದಲ್ಲಿರುವ 8ನೆಯ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ ಮಾತ್ರ ಇದೆ.

ಮುಂಭಾಗ.—

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ
2. ಸ್ತಂಭಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೬೩೪ನೆ
3. ಯ ಬರಸಂವತ್ಸರದ ಚಯಿತ್ರ ಶುದ್ಧ ೭ ಲು ಶ್ರೀಮತ್ಸಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂಪನ್ನ ದ್ಯಾವಾ
4. ಪೃಥ್ವಿಮಹಾಮಹತ್ತಿನ ವಳಗಾದ ಮುಂಗಿನಾಡ ಸೀಮೆ ಮೂಡಗೊಪ್ಪದ ಗ್ರಾಮದಲ್ಲೂ ನಂಬಿಯಂಣನೆ
5. ಟ್ವರ ಮರಿಯಪ್ಪನವರ ಮಗ ಶಾಂತವೀರಪ್ಪನು ಕಟ್ಟಿಸ್ತ ಮಹತ್ತಿನ ಮಠಕೆ ಯೆಡವಮುರಾರಿ ಕೋಟೆ ಕೋ
6. ಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ಯೈತ ಸಿಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿ ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾ
7. ಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪಾತ್ರರು
8. ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆನ್ನಮಾಜಿಯವರ ಪುತ್ರರು ಬಸವಪ್ಪನಾಯಕ
9. ರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಧರ್ಮಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಯೀ ಮಠದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಸ್ವಾಸ್ಥೆಗೆ ಶಾ
10. ಸನವಬರಸಿಕೊಡಬೇಕೆಂದು ಮರಿಯಪ್ಪನವರ ಶಾಂತವೀರಪ್ಪನು ಹೇಳಿದ್ದರಿಂದ ಬರಸಿಕೊಟ್ಟದುಮುಂ
11. ಗಿನಾಡಸೀಮೆಯಿಂದ ಮೂಡಗೊಪ್ಪದಗ್ರಾಮದಿಂದ ಕಾನಕೊಪ್ಪದ ಸೆಟ್ಟಿಗಳಲೆ ಚೆನ್ನನಿಂಧಸಿದ್ಧಾಯ ದಿಂದಲ್ಲು
12. ಗ ೧೦ ' ೪ ಬಿರಾಡದಿಂದ ಗ|| ೩೮೧ ' ೨||| = ಭತ ಬರಕೆ ' ೧|| ಹೊನ್ನಬಡ್ಡಿಯಿಂದ ಗ ೩ ' ೪ ಅಂತು
13. ಗ ೨೨ ' ೧ = ಪರಮೇಶ್ವರ ಅಧಿಕಾರಿ ಪಾಲಯಿಂದ ಕಟ್ಟು ಗುತಿಗೆಯಿಂದ ಗ ೧|| ಉಭಯಂಗ ೨೩||೨ =
14. ಗೆ ಪೇಲೆಕಟ್ಟಿದ ನಪ್ಪದ ಬಗ್ಗೆ ಪ್ರಾಕು ನಿಲಿಸಿದು ಕೋಟೆಮುಂದೆ ಬೀಜ ಬ ೫ಕ್ಕೆ ಗ ೩||೨|| ಪೇಲೆಹೆದ್ದಾರಿ ಬಳಿ
15. ಯ ಬೀಜ ಬ ೭ ಕೆ ಗ ೩ ಕಲ್ಲಗುಂಡಿ ಹೊಳೆಬಳಿಯ ಬೀಜ ಬ ೩ಕ್ಕೆ ಗ ೨ಕ್ಕೆ ಗ ೧ ಮುಂಡಿಗಲಬಯಲುಬಾಗಿಲ
16. ಮುಂದೆ ಬೀಜ ಬ ೧೦ಕ್ಕೆ ಗ ೬ ' ೨|| ಅಂತು ಬೀಜ ಬ ೨೫ ಗ ೧೪ಕ್ಕೆವಿವರ ಸಿದ್ಧಾಯದಿಂದ ೭||೩ ಬಿ
17. ರಾಡದಿಂದ ಗ ೬ ' ೨ ಉಭಯಂಗ ೧೪ನುಳಿದು ಶುದ್ಧ ಸಿಸ್ತಿನಿಂದ ಗ ೯||೨|| = ಗ್ರಾಮನಪ್ಪದಿಂದಲುಬ
18. ರಸಂವತ್ಸರದಲು ಕೂಡಿದ ಬಗೆಲು ಗ ೧ ' ೧ = ಉಭಯಂಗ ೧೦||೩|| ದಾಸೋಹದ ಸಿಸ್ತಿನಿಂದ|| =
19. ಸ್ತಳವೆಚೆಕೊಟಿ ಬಿರಾಡದಿಂದ ' ೨|| ಅಂತು ಗ ೧೧ ' ೧|| = ಗೆವಿಂಗಡ ಹಂದಿಗದ್ದೆ ಗ್ರಾಮದಲು
20. ಯೀಹ್ಯಭೂಮಿರೇಖೆ ಗ ೨||೦||| ನುಳಿದುಶುದ್ಧ||೦||| = ಮೂಡಬಿಟ್ಟ ನಾರಣನಿಂದ ಸಿದ್ಧಾ
21. ಯದಿಂದ ಗ ೩||೩||| = ಬಿರಾಡದಿಂದ ಗ ೩೮೨|| = ಗ್ರಾಮನಪ್ಪದಿಂದ ' ೧|| = ದಾಸೋಹದ ಸಿಸ್ತಿನಿಂದ
22. ನಿಂದ ೯|| ಸ್ತಳವೆಚೆಕೊಟಿ ಬಿರಾಡದಿಂದ ' ೧||| ಅಂತು ಗ ೭||೦|| = ಕೆ ವಿವರ ಸಿಸ್ತಿನಿಂದ ೩||| ನಿಲ್ಲಿದ

23. ನಷ್ಟದಿಂದ '೧|||ಬಿದಿರೂರ ಕೋಟೆ ಜೆಟ್ಟಿಗೆ ದೇವರ್ಗಿ ಉತ್ತಾರವಾಗಿದ್ದ ಬಗೆಲು ಯಾ ದೇವರಿಗೆ ಬದಲು
24. ಉತ್ತಾರವಾಗಿ ಕೊಟ್ಟು ಉತ್ತಾರ ಕೊಟ್ಟದು ಗ ೭ ಅಂತ್ಯ ಗ ೭||೦||=ಉಭಯಂ ಗ ೭೭೮ '೪|| ಕೆ ವಿವರ ಕ್ರಯಗ ೧೪೮ '೨||.
25. ನು ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಉತ್ತಾರಕೊಟ್ಟದು ಗ ೧೪|| ೩| ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟದು ನಷ್ಟದ ಬಗೆಲಿಗೆ ೧ ' ೩
26. ಉಭಯಂ ಗ ೧೭ ' ೧||೦ ಮಧುವಂಕನಾಡ ನೀಮೆಯಿಂದ ಜಂಬೆತಲ ಊರಗ್ರಾಮದಿಂದ ಪ್ರಾಕುರೇಖೆ ಬೀಜ ಬ
27. ೦ ೧೫೦ ಕೊಟ್ಟಮರ ೨,೮೦೦ ಕೆ ಸಹ ಕುಳ ಗ ೧೦೦ ಅರೆವಾಸಿಯಿಂದ ಗ ೫೦ ಹೊಂನೆಯನಾಯಕನ ಬಿರಾಡ ಗ ೧೦
28. ಅಂತ್ಯ ಗ ೧೭೦ ಬಿರಾಡ '|| ಲು ಗ ೮ ವೆಚ ಬಿರಾಡ '|| ಲು ಗ ೧೨ ದುರ್ಗದ ಭತ್ತಬ| ೨|| ಲು ಬ ೭೦ ಕೆ
29. ಗ ೧೨ ಅಂತ್ಯ ಗ ೧೯೨ ಕೆ ವಿವರ ಪ್ರಾಕು ರೇಖೆ ಗ ೧೫೦ ವ್ಯಯಸಂವತ್ಸರದಲು ಕೂಡಿದುಪ್ರಾಕು ಶಾರ್ವರಿ ಸಂ
30. ವತ್ಸರದಲು ನಿಲಿಸಿದ ನಷ್ಟದಿಂದ ತೋಟಮರ ೪೦೦೦ ಕೆ ಪ್ರಾಕುರೇಖೆಲು ಬರದು ಮ ೨,೮೦೦ ಶುಧಮ ೧,೨೦೦ ಕೆ
31. ಪ್ರಾಕುನಿಲಿಸಿದ ನಷ್ಟದಿಂದ ಕೂಡಿದು ತಿರುಮಲಯ ಪಟ್ಟಿ ಬರಕೊಡುವಾಗ ನಿಲಿಸಿದ ಬಗೆಲು ಗ ೪೨ ಉಭಯಂ ಗ ೧೯೨
32. ಉಂಬುಳ ಮಾನ್ಯದಿಂದ ಗೌಡುಂಬಳಿಯಿಂದ ಬೀಜ ಬ ೨ ಕೆ ಭತ ಬ ೩ ಕೆ ಗ ||೨|| ತೋಟಮರ ೫೦೦ಕೆ ೩ ಅಡಕೆ ೧ ೨೭|||

ಹಿಂಭಾಗ—

33. ಪ್ರಭವಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ಅಡಕೆ ಸಾವಿರ ೨೦|| ಉಭಯಂ ಅಡಕೆ ಸಾವಿರ ೪೭ಕೆ ಗ ೪|| ೧|||
34. ಉಭಯಂ ಗ ೫ ' ರ ಕಾನತೇರಿನಿಂದ ಗ ೩ ದೇವಸ್ತಾನದಿಂದ ತಲಊರ ಶಂಕ್ರ ದೇವರಿಂದ ಬೀಜ ಬ ೭ ಕೆ ಭತ
35. ಬ ೧೮ ಕೆ ಗ ೨ ' ೨|| ವಿರೋಧಿಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ಜಂಬೆಯಿಂದ ವಿಶ್ವನಾಥಪುರದ ಸ್ವಾಸ್ಥೆಯಿಂದ ಬಿಜ
36. ಬ ೧೦ ಕೆ ಭತ ಬ ೪೦ ಕೆ ಗ ೫ ವಿಕ್ರಮಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದ ದಾಸೋಹ ಗ || ೪||| ಅಂತು ಗ ೨೦೮||
37. ವಿಂಗಡ ಮರಗಳೆ ಗ್ರಾಮಕೆ ' ೧| ಉತ್ತಾರ ವಿಶ್ವನಾಥಪುರದ ಅಗ್ರಹಾರಕೆ ಗ ೫ ನಿಲಿಸಿದು ತಲಊರ ಶಂ
38. ಕರದೇವರಿಂದ ತಿರುಮಲಯಪಟ್ಟಿ ಬರಕೊಡುವಾಗ ಗ ೨ ' ೨|| ಅಂತು ಗ ೭ ' ೩||| ಶುಧ ಗ ೨೦
39. ವರನಿನ್ನಿನಿಂದ ಗ ೧೯೨|| ೨||| ಉತ್ತಾರದಿಂದ ಗೌಡುಂಬಳಿಯಿಂದ ಗ ೫ ೪||| ನಷ್ಟದಿಂದ ಕಾನತೇರಿನಿಂದ
40. ಗ ೩ ಅಂತು ಗ ೨೦೧ ' ೨|| ಕೆ ವಿವರ ಅರಮನೆಗೆ ಕ್ರಯ ಗ ೧,೫೨೭|| ನು ತೆಗೆದುಕೊಂಡು ಉತ್ತಾರಕೊಟ್ಟ
41. ದು ಗ ೧೫೨|| ೨|| ನಿನ್ನಿನ ನಷ್ಟ ಹೆಚ್ಚಿಗೆ ನಷ್ಟದ ಬಗೆಲುಸಹ ನಿಲವಬರದು ಬಾಹಬಗೆಲು ಶಿವಾರ್ಪಿತವಾ
42. ಗಿ ಕೊಟ್ಟದುಗ ೪೮|| ಉಭಯಂ ಗ ೨೦೧ ' ೨|| ಅರುವತು ಅಗ್ರಹಾರದ ನೀಮೆಯಿಂದ ಗುಡೆಕೊಪ್ಪದ
43. ಗ್ರಾಮದಿಂದ ಗಡೆ ಬಿಜ ಬ ೧೭|| ಶ್ರೀಪತಿಕ್ರಷ್ಣನ ಸ್ವಾಸ್ಥೆ ಬೀಜ ಬ ೯ ಉಭಯಂಬೀಜ ಗ ೨೭|| ಕೆ ಗಡಿಭ
44. ತ್ತ ಬ ೧೪೫||| ಕೆ ಗ ೧೪||೦||| ಬಿರಾಡ ಗ ೨|| ೧|| ದಾಸೋಹದಿಂದ ' ೧ ಅಂತು ಗ ೧೭ ' ೩| ಪ್ರಾಕುವಿಧಿಸಿ

45. ದ ನಷ್ಟದಿಂದ ಭತ್ತ ಕ್ರಯವಾಸಿ ನಷ್ಟದಿಂದ ಗ ೩|| ೧|| ಉಭಯಂ ಗ ೨೦|| ೪|| ತಲ
ಊರಿಂದ ರೇಖೆ ಗ ೫೫|| ಕೆ
46. ವಿವರ ಕಾನತ್ತೆರಿನ ಸಿಸ್ತಿ ನಿಂದ ಗ೧ ಪ್ರಾಕು ನಿಲಿಸಿದ ನಷ್ಟದಿಂದ ತೋಟದ ಸ್ತಳ ಅಪುಟಗಿಸ್ತಳವಾದ ಸಂ
47. ಮಂದ ಮಹಾಜನಂಗಳು ವರಾಡಿಸಿ ಕೊಡುತ್ತಿದ್ದ ಬಗೆಲು ಗ ೪೨|| ನಂದನಸಂವತ್ಸರದಲು ಅ
48. ಮುಟನಿಲಿಸಿದ ಬಗೆಲು ಗ ೪|| ೪|| ಹೊತ್ತಲೆವರಾಡದ ಬಗೆಲು ಗ ೬|| ಅಂತ್ತು ಗ ೫೩|| ೪||
ಕಾನತ್ತೆರಿನಿಂದಲು
49. ಗ ೧|| ಉಭಯಂ ಗ ೫೪|| ಉಭಯಂಗೆ ೫೫|| ಉಭಯಂಗೆ ೭೬ ' ೪|| ಕೆ ವಿವರಕ್ರಯ
ಗ ೧,೮೩ ' ೧||
50. ನು ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು ಉತ್ತಾರಕೊಟ್ಟದು ಗ ೧೮ ' ೩|| ಪ್ರಾಕು ನಿಲಿಸಿದ ನಷ್ಟ
ದಿಂದ ಶಿವಾಪಿತ್ತೆ
51. ವಾಗಿ ಬಿಟ್ಟದು ಗ ೫೮ ' ೧|| ಉಭಯಂಗೆ ೭೯ ' ೪|| ಕುಂಬುನಿಸೀಮೆ ಗೋವಿಸೆಟ್ಟ ಕೊಪ್ಪದ ಗ್ರಾಮದಿ
52. ದ ಪ್ರಾಕು ನಿಡುವತ್ತಿನ ನಷ್ಟಕ್ಕೆ ನಿಲಿಸಿದ ಬಗೆಲು ವಿಶುಸಂವತ್ಸರದಲು ಸಾನಿಗೆಬಂದದು ಪ್ರಾಕು ನಿ
53. ಸ್ತು ಗ ೧೩ ' ೨ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದಲು ಹೆಚ್ಚಿದು ಗ ೨೨|| ೩|| ಉಭಯಂಗೆ ೩೭ ದಾಸೋಹದಿಂದ
54. ' ೧|| ಉಭಯಂಗೆ ೩೬ ' ೧|| ಕೆ ಅರಮನೆಗೆ ಕ್ರಯ ಗ ೩೬|| ೨|| ನು ತೆಗೆದುಕೊಂಡು
ಉತ್ತಾರ ಕೊ
55. ಟ್ಪಿದು ಗ ೩೬ ' ೧|| ಕೆ ವಿವರ ಸಿಸ್ತಿನಿಂದ ಗ ೨೭ ' ೧|| ಗಾಡುಂಬುಳಿ ಉತ್ತಾರದಿಂದ
ಗ ೯ ಉಭಯಂ
56. ಗ ೩೬ ' ೧|| ಚಿಕಮೊರನದ ಗ್ರಾಮದಿಂದ ಪ್ರಾಕು ನಿಡುವತ್ತಿನ ನಷ್ಟಕ್ಕೆ ನಿಲಿಸಿದ ಬಗೆಲು ಕುಂಬುನಿ ತಾ
57. ಣಗಾರನ ಮುಖಾಂತ್ರ ಕೊಪ್ಪಲ ಮಾಗಿದ ಭೂಮಿಯಿಂದ ನಷ್ಟದಿಂದ ಗ ೪|| ಉಭಯಂ
ಗ ೪೦|| ೧|| ಯೆ
58. ಡತ್ತಾರೆ ಸೀಮೆ ಕಂಭದಹಾಳಗ್ರಾಮದಿಂದ ರೇಖೆ ಗ ೨೮ ಕೆ ಉತ್ತಾರ ಹಂಪ್ಪೆ ಜಾತ್ರೆಗೆ
ಮಹತ್ತಿನವರ ಮು
59. ಖಾಂತ್ರ ನೆಡವೆಧರ್ವಾಕೆ ಗ ೨೨ ಶುದ್ಧ ಗ ೧೭ ದುಂದುಭಿನಂವತ್ಸರದಲು ಹೆಚ್ಚಿದು ಗ ೨೯ ' ೧
60. ಉಭಯಂ ಗ ೩೭ ' ೧ ದಾ ಸೋಹ ' ೧|| ಗ್ರಾಮಸುಂಕ ೯೧|| ಗಣಾಚಾರರಿಂದಲು ' || ಅಂತ್ತು
61. ಗ ೩೭ ' ೪|| ಕೆ ವಿವರ ಪ್ರಾಕು ನಿಡುವತ್ತಿಗೆ ನಿಲಿಸಿದ್ದಲ್ಲಿ ಸಾನಿಗೆ ಬಂದ ಬಗೆಲು ಸಿಸ್ತಿನಿಂದ
ಗ ೨೯ ' ೩|| ಗಾ
62. ಡುಂಬಳಿಯಿಂದ ಗ ೧ ನಷ್ಟದಿಂದ ಗ ೭ ' ೧ ಅಂತ್ತು ಗ ೩೭ ' ೪|| ಹೊಂನಹಟ್ಟಿ ಗ್ರಾಮದಿಂದ ಸಿಸ್ತಿನಿಂದ
63. ದ ಗ ೧೦ ಉಭಯಂ ಗ ೪೭ ' ೪|| ಕೆ ವಿವರ ಕಣುವೆ ಹೊರಗಣಿಂದ ಬಿದಿರೇರಪೇಟೆವಳಗೆ ಸ ಉ

Transliteration.

Front—

1. namast umga-siraś-chumbi-chamdra-chāmara-chāravē trai-lōkya-nagarā-
rambha mūla-
2. stambhāya Śambhavē svasti śrī jayābhyudaya Śālivāhana Śaka varusha
1634 ne-
3. ya Khara samvatsarada Chayitra sudha 7 lu śrīmat-sajana-śudha-Sivāchāra-
sampaṇna dyāvā-
4. pruthvi mahāmahattina vaḷagāda Mumgi nāḍa sīme Mūḍagoppada grāma-
dallū Nambiyaṇṇa se-
5. ṭṭara Mariyappanavara maga Śāmttavirappanu kaṭṭista mahattina maṭhake
Yeḍeva-murāri kōṭe-kō-

6. lāhala viśudha-Vaidikādvaita-sidhānta-pratishṭāpaka Śiva-guru-bhakti-parāyanarāda Keladi Sadā-
7. śivarāya nāyakara vaṃśōdbhavarāda Siddappa nāyakara prapautraru Śivappanāyakara putraru ¹
8. Sōmaśekhara nāyakara dharmapatnīyarada Chemnammājiyavara putraru Basavappanāyaka-
9. ru barasi koṭṭa bhū-dāna-dharma śāsanada kramavemtemdare yī maṭhada dharmake biṭṭa svāstege śā-
10. sanava barasi koḍabēkemdu Mariyappanavara Sāmtavirappanu hēlidda-rimda barasikoṭṭadu Mum-
11. gi nāda simeyimda Mūdagoppada grāmadimda Kānakoppada Setṭigalale Chemnanimda siddāyadimdallu-
12. ga 10'4 birāḍadimdaga $\frac{1}{2}$ '3 lu ga 8'2 $\frac{7}{8}$ bhata kha 1 ke '1 $\frac{1}{2}$ homna baḍḍiyimda ga 3'4 amtu
13. ga 22'2 $\frac{3}{8}$ Paramēśvara adhikāri pāluyimda kaṭṭugutigeyimda ga 1 $\frac{1}{2}$ ubhayam ga 23 $\frac{1}{2}$ '2 $\frac{3}{8}$
14. ge pēṭhe kaṭṭida naṣṭada bagge prāku nilisidu kōṭe mumde bīja kha 5 kke ga 3 $\frac{1}{2}$ 2 $\frac{1}{2}$ pēṭhe heddāri baḷi-
15. ya bīja kha 7 ke ga 3 Kallagumḍi hoḷeya baḷiya bīja kha 3 ke ga 2 ke ga 1 Mumḍigala bayalu bāgila
16. mumde bīja kha 10 ke ga 6'2 $\frac{1}{2}$ amtu bīja kha 25 ga 14 ke vivara siddāyadimda ga 7 $\frac{1}{2}$ 3 bi-
17. rāḍadimda ga 6'2 ubhayam ga 14 nuḷidu śudha sistinimda ga 9 $\frac{1}{2}$ 2 $\frac{3}{8}$ grāma-nasṭadimḍalu Kha-
18. ra samvatsaradalu kūḍida bagelu ga 1'1 $\frac{1}{2}$ ubhayam ga 10 $\frac{1}{2}$ 3 $\frac{1}{2}$ dasōhada sistinimda '5
19. sthāḷavechakoṭi birāḍadimda '2 $\frac{1}{2}$ amtu ga 11'1 $\frac{5}{8}$ ge vimḡada Hamḍigadde grāmadalu
20. yīhya bhūmi rēkhe ga 2 $\frac{1}{2}$ 0 $\frac{3}{4}$ nuḷidu śudha ga 8 $\frac{1}{2}$ 0 $\frac{7}{8}$ Mūḍajitte Nāraṇanimda siddā-
21. yadimda ga 3 $\frac{1}{2}$ 3 $\frac{7}{8}$ birāḍadimda ga 3'2 $\frac{3}{8}$ grāma nasṭadimda '1 $\frac{7}{8}$ dasōhada sisti-
22. nimda 9 $\frac{1}{2}$ sthāḷavechakoṭi birāḍadimda '1 $\frac{3}{4}$ amtu ga 7 $\frac{1}{2}$ ke vivara sistinimda '3 $\frac{3}{4}$ nillisida
23. nasṭadimda '1 $\frac{7}{8}$ Bidirūra kōṭe Jeṭṭiga dēvarrige uttāravāgidda bagelu yī dēvarige badalu
24. uttārava koṭṭu uttāra koṭṭadu ga 7 amttu ga 7 $\frac{1}{2}$ 0 1 $\frac{3}{8}$ ubhayam ga 16'1 $\frac{1}{4}$ ke vivara kraya ga 148 '2 $\frac{1}{2}$
25. nu aramanegē tegadukomḍu uttāra koṭṭadu ga 14 $\frac{1}{2}$ 3 $\frac{1}{4}$ Śivārpitavāgi koṭṭadu nasṭada bageli ga 1'3

26. ubhayam ga 16'1 $\frac{1}{4}$ 0 Madhuvamka nāda simeyimda Jambetala ūra grāma-
dimda prāku rēkhe bīja kha
27. 0 150 kkoṭa mara 2,800 ke saha kuḷa ga 100 arevāsiyimda ga 50 Homne
nāyakana birāḍa ga 10
28. amtu ga 160 birāḍa '1 $\frac{1}{2}$ lu ga 8 vecha birada '3 $\frac{3}{4}$ lu ga 12 Durgada bhata kha
1 $\frac{1}{4}$ 2 $\frac{1}{2}$ lu kha 60 ke
29. ga 12 amttu ga 192 ke vivara prāku rēkhe ga 150 Vyaya samvatsaradalu
kūḍidu prāku Sārvari sam-
30. vatsaradalu nilisida nashtadimda ttōṭa mara 4,000 ke prāku rēkhe lu
baradu ma 2800 śudha ma 1,200 ke
31. prāku nilisida nashtadimda kūḍidu ttirumalaya paṭṭi barakoḍuvāga nilisida
bagelu ga 42 ubhayam ga 192
32. umbuḷi mānyadimda gauḍumbaliyimda bīja kha 2 ke bhata kha 6 ke
ga 1 $\frac{1}{2}$ 2 $\frac{1}{2}$ ttōṭa mara 500 ke aḍake ṇa 26 $\frac{3}{4}$

Back—

33. Prabhava samvatsaradalu hechida aḍake sāvira 20 $\frac{1}{2}$ ubhayam aḍake sāvira
47 ke ga 4 $\frac{1}{4}$ 1 $\frac{3}{4}$
34. ubhayam ga 5 ' ra Kānatērinimda ga 3 dēvastānadimda Talaūra Śamkra
dēvarimda bīja kha 6 ke bhata
35. kha 18 ke ga 2'2 $\frac{1}{2}$ Virōdhi samvatsaradalu hechchida jambeyimda Viśva-
nāthapurada svāsteyimda bīja
36. kha 10 ke bhata kha 40 ke ga 5 Vikrama samvatsaradalu hechchida dāsōha
ga 1 $\frac{1}{2}$ 4 $\frac{3}{4}$ amtu ga 208 $\frac{1}{2}$
37. viṃgada Maragaḷale grāmaka '1 $\frac{1}{4}$ uttāra Viśvanāthapurada agrahārake ga 5
nilisidu Talaūra Śam-
38. kara dēvarimda ttirumalaya paṭṭi barakoḍuvāga ga 2'2 $\frac{1}{2}$ amtu ga 7'3 $\frac{3}{4}$
śudha ga 20
39. vara sistinimda ga 192 $\frac{1}{4}$ 2 $\frac{3}{4}$ uttāradimda gauḍumbaliyimda ga 54 $\frac{3}{4}$ nashta-
dimda Kānakērinimda
40. ga 3 amtu ga 20/'2 $\frac{3}{8}$ ke vivara aramanega kraya ga 15 27 $\frac{3}{8}$ nu tegadukomḍu
uttāra koṭṭa-
41. du ga 152 1 $\frac{1}{2}$ 2 $\frac{3}{8}$ sistina nashta hechchige nashtada bagelu saha nilava
baradu bāha bagelu Śivārpitavā-
42. gi koṭṭadu ga 48 $\frac{3}{8}$ ubhayam ga 201'2 $\frac{3}{8}$ aruvatu agrahārada simeyimda
Guḍekoppada
43. grāmadimda gade bīja kha 17 $\frac{3}{8}$ Śrīpati Krushṇana svāste bīja kha 9
ubhayam bīja ga 26 $\frac{3}{4}$ ke gaḍibha-
44. tta kha 145 $\frac{3}{4}$ ke ga 14 $\frac{1}{2}$ 0 $\frac{3}{4}$ birāḍa ga 2 $\frac{3}{4}$ 1 $\frac{1}{2}$ dasōhadimda '1 amtu ga 17 ' 31
prāku vidhisi-

45. da nashtadimda bhatta krayavāsi nashtadimda ga $3\frac{1}{4}$ $1\frac{1}{2}$ ubhayam ga $20\frac{1}{4}$ $4\frac{3}{4}$ Talaūrimda rēkhe ga $55\frac{1}{2}$ ke
46. vivara Kānatterina sistinimda ga 1 prāku nilisida nashtadimda tōṭada staḷa aputagi stalavāda sam-
47. maṇḍa mahājanamgaḷu varāḍisi koḍuttidda bagelu ga $42\frac{1}{2}$ Namdana samvatsaradalu a-
48. maṭa nilisida bagelu ga $4\frac{1}{2}$ $4\frac{1}{2}$ hottale varāḍada bagelu ga $6\frac{1}{2}$ amttu ga $53\frac{1}{2}$ $4\frac{1}{4}$ kāna tērinimdalū
49. ga || 0 || ubhayam ga $54\frac{1}{2}$ ubhayam ga $55\frac{1}{2}$ ubhayam ga $76\frac{1}{4}$ ke vivara kraya ga $183\frac{1}{2}$
50. nu aramanegē tegedukomḍu uttāra koṭṭadu ga $18\frac{3}{4}$ prāku nilisida nashtadimda Śivāpitte
51. vāgi biṭṭadu ga $58\frac{1}{2}$ ubhayam ga $79\frac{1}{4}$ Tumbusi sime Gōpiseṭṭi koppada grānadi-
52. mda prāku niḍuvattina nashtakke nilisida bagelu Viśu samvatsaradalu sānige baṇḍadu prāku si-
53. stu ga 13 '2 Chitrabhānu samvatsaradalu hechchidu ga $22\frac{1}{2}$ 3 ubhayam ga 36 dāsōhadimda
54. '1 $\frac{3}{4}$ ubhayam ga 36 '1 $\frac{3}{4}$ ke aramanegē kraya ga $361\frac{1}{2}$ $2\frac{1}{2}$ nu tegadu komḍu uttāra ko-
55. ṭṭadu ga 36 '1 $\frac{3}{4}$ ke vivara sistinimda ga 27 '1 $\frac{3}{4}$ gaḍuṇḍbaḷi uttāradimda ga 9 lu ubhayam-
56. ga 36 '1 $\frac{3}{4}$ Chikamorasada grāmadimda prāku niḍuvattina nashtake nilisida bagelu Kumbusi thā-
57. ṇa-gārana mukhāmtra koppala māgida bhūmiyimda nashtadimda ga 49 ubhayam ga $406\frac{1}{4}$ ye-
58. ḍattare sime kambhadahāḷa grāma dimda rēkhe ga 28ke uttāra Hamppe jātrege mahattinavara mu-
59. khāmtra naḍava dharmake ga 22 śudha ga 16 Dumḍubhi samvatsaradalu hechchidu ga 29 '1
60. ubhayam ga $37\frac{1}{2}$ dāsōha '1 $\frac{1}{2}$ grāma sumka '1 $\frac{1}{2}$ gaṇāchārariṇḍalu '1 $\frac{1}{2}$ amttu
61. ga $37\frac{1}{2}$ ke vivara prāku niḍuvattige nilisiddalli sānige baṇḍa bagelu sistinimda ga 29 '3 $\frac{1}{2}$ gau-
62. ḍuṇḍbaḷiyimda ga 1 nashtadimda ga 7 '1 amttu ga $37\frac{1}{2}$ Hoṇnehāṭṭi grāmadimda sistinim-
63. da ga 10 ubhayam ga 47 '4 $\frac{1}{2}$ ke vivara kaṇive horagaṇimda Bidirūra pēṭevalage saū-

(There seems to have been one more plate which is perhaps missing).

Note.

This record appears to have contained one other plate which is perhaps missing. It belongs to the reign of Basavappa nāyaka. The details of the descent of the ruler given in the record are the same as those given in the previous records of the same matt and from the line 10 onwards the record gives the details regarding the grants previously made to the matt constructed by Śāntavīrappa, son of Mariyappa, son of Nambiyannaśeṭṭi, in the village Mūḍagoppa of Muṅgināḍa sīme. This was recorded by the king at the request of Śāntavīrappa.

The date of the record is given as Ś 1634 Khara sam. Chaitra śu 7. Ś 1633 Khara sam. and the date would thus correspond to Thursday, 15th March 1711 A.D.

45

9th copper plate record in the same matt.

Single Plate.

ಅದೇ ಮಠದಲ್ಲರುವ 9ನೆಯ ತಾಪ್ತ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಧಾಗ—

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವ ತ್ರೈಲೋಕ್ಯನಗರಾರಂ
2. ಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾ
3. ಹನ ಶಕವರುಷ ೧೬೪೫ನೆಯ ಶುಭಕ್ರತು ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು
4. ದ ೧೫ನು ಶ್ರೀಮತ್ಸಜನ ಶುಭ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾವಾಪೃಥ್ವಿಮ
5. ಹಾಮಹತ್ತಿನ ವಳಗಾದ ಬಿದಿರೂರಿಂದ ಅರಗಕೆ ಹೋಹ ಮಾರ್ಗದ್ವಾರ ಕೊ
6. ಡೂರಲ್ಲು ಬೊಕನ ಸಿದಬಸವಯನ ಹೆಂಡತ್ತಿ ವೀರಂಮನೂ ತನ್ನ ಮಗ
7. ಭದ್ರಯನ ಹೆಸರಲ್ಲು ಕಟ್ಟಿಸ್ತ ಮಹತ್ತಿನ ಮಠದ ಧರ್ಮಕೆ ಯೆಡವಮುರಾ
8. ರಿ ಕೋಟೆ ಕೋಳಾಹಳ ಶುಭವೈದಿಕಾದ್ವೈತ ಸಿದಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗು
9. ರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯನಾಯಕರ ವಂಶೋದ್ಧ
10. ವರಾದ ಶಿವಪ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
11. ತ್ನಿಯರಾದ ಚೆನ್ನಂಮಾಜಿಯವರ ಪೌತ್ರರು ಬಸವಪ್ಪನಾಯಕರ ಪುತ್ರ
12. ರಾದ ಸೋಮಶೇಖರನಾಯಕರು ಬರಸಿಕೊಟ್ಟ ಯೆತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನದ ಕ್ರ
13. ಮವೆತ್ತೆಂದರೆ ಯೀ ಮಠದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತ್ತಿಗೆ ಶಾಸನವ ಬರಸಿಕೊ
14. ಡಬೇಕೆಂದು ನಿರ್ವಾಣ್ಯಯಮಾವನವರು ಹೇಳಿದ್ದರಿಂದ ಬರಸಿಕೊಟ್ಟದು ಯೀ ಮಠ
15. ದ ಧರ್ಮಕೆ ಬಿಟ್ಟ ಮಾನ್ಯದ ಯೆತು ನಡೆ ೫ ಅಯಿದು ಯೆತ್ತಿನ ಮಾನ್ಯ
16. ವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟು ಯೀ ಯೆತ್ತುಗಳ ಮೇಲೆ ಅಡಿಕೆ ಮೆಣಸು ರು
17. ಲ್ಲಿಪಟ್ಟ ಕವಾಡ ಮುಂತಾದ ಘಡಿನಿನ ಸರಕು ಹೊರತಾಗಿ ಹೇರಿಕೊಂ
18. ಬ ಜಿನನು ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ಉಪ್ಪು ಹುಳಿ ವಿದಳ ಬೂಸ ಯೆಂಣೆ ತುಪ್ಪ ಬೇ
19. ಳೆ ಬೆಲ್ಲ ಕಾಯಿ ಕತ್ತ ಕಾಚು ಪೊಬರಿ ನೀರುಳಿ ಬೆಳ್ಳುಳಿ ಉತ್ತುತೆ ಬಜೂರ
20. ಮುಂತಾದ ಜಿನಿನನು ದುರ್ಗದ ಹೋಬಳಿ ಸುಂಕ ಯಿಕೇರಿ ಹೋಬಳಿ ಸುಂ
21. ಕ ಘಟ್ಟದ ಕೆಳಗಣ ಹೋಬಳಿ ಸುಂಕದ ಪ್ವಾಣಿಗಳಲ್ಲ ಸಹಾ ಯೆತ್ತುಗಳ

ಹಿಂಧಾಗ—

22. ವರ್ನ ವಯನುಗಳ ಬರಸಿ ಯೀ ಪ್ರಮಾಣು ಜಿನಿನನು ಹೇರಿಕೊ
23. ಂಡು ಶಡುದರುತನಕು ನಿಧಿ ಮಾಡಿಕೊಂಡು ಮಹತ್ತು ಪಾರಂಪ

24. ರೈವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ತಾಯಿಗಳಾಗಿ ಸುಖದಿಂ ಮಠಧರ್ಮವ ನ
25. ಡಸಿಕೊಂಡು ಬಾಹದಂದು ಬರಸಿಕೊಟ ಯತಿನ ಮಾನ್ಯದ ಧರ್ಮ
26. ಶಾಸನ! ಆದಿತ್ಯಚಂದ್ರಾವನಿಲೋ ನಲಶ್ಚ ದ್ಯೌರ್ಧರ್ಮಮಿರಾಪೋ
27. ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಪಾ
28. ನಾತಿ ನರಸ್ಯ ಉತ್ತಮ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭೇಯೋನು
29. ಪಾಲನಂ ದಾನಾಸ್ವರ್ಗಮವಾಪ್ನೋತ್ತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ
30. ಸ್ವದತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತಾನುಪಾಲನಂ ಪರದತಾಪ
31. ಹಾರೇಣ ಸ್ವದತಂ ನಿಶ್ಚಲಂಭವೇತು ಯತ್ರ ಯೋಗೀಶ್ವರಃ ಕುರ್ಯಾತ್ | ೨
32. ವಲಿಂಗಾರ್ಚನಂ ಸಕ್ರುತುವನಂತಿ ತತ್ರೇರ್ಥಾನಿ ಸರ್ವಾಣಿಸತತಂ
33. ಗುಹಹರಸ್ಯ ಪ್ರೀಣನಾರ್ಥಂತು ಶಿವಭಕ್ತಯ ದೀಯತೇ ದಾನಂ
34. ತದ್ವಿಮಲಂ ಪೋಕ್ಷಂ ಕೇವಲಂ ಮೋಕ್ಷಸಾಧನಂ ಶ್ರೀ ಸದಾ
35. ಶಿವ

Transliteration.

Front—

1. namastunga-sīras-chumbi chandra-chāmara-chāravē trailōkya-nagarāram
2. bha mūla-stambhāya Sambhavē svasti śrī jayābhyudaya Śālivā-
3. hana Śaka varusha1645neya Śubhakṛitu samvatsarada Phālguna śu-
4. da 15 lu śrīmat sajana-sudha-Sivāchāra-sampamna dyāvā-pruthvi-ma-
5. hā mahattina vālagāda Bidirūrimda Āragake hōha mārgadallu Ko-
6. dūrallu Bokasta Sidabasavayana hemdatti Viraṇmanu tamna maga
7. Bhadrayana hesarallu kaṭṭista mahattina maṭhāda dharmake Yedava murā-
8. ri kōṭe-kōlāhaḷa viśudha-Vaidikādvaita-sidhānta-pratishṭāpaka Śiva-gu-
9. ru-bhakti-parāyaṇarāda Kelādi Sadāśiva nāyakara vaṃśōdbha-
10. varāda Sivappanāyakara prapautraru Sōmaśekharanyakara dharmapa-
11. tniyarāda Chemnammājiyavara pautraru Basavappanāyakara putra-
12. rāda Sōmaśekhara nāyakaru barasi koṭṭa yettina mānyada śāsanada kra-
13. mavemṭtemdare yī maṭhāda dharmake biṭṭa mānyada yettige śāsanava
barasi ko-
14. dābēkemḍu Nirvāṇaiya māvanavaru hēliddarimda barasi koṭṭadu yī
maṭha-
15. da dharmake biṭṭa mānyada yetu nāde 5 ayidu yettina mānyā-
16. vanu Sivārpitavāgi biṭṭu yī yettugaḷa mēle ādike meṇasu jha-
17. llipatte kavāḍa muṃtāda ghaḍisina saraku horatāgi hērikom-
18. ba jinisu akki bhāta rāgi upu huḷi didaḷa būsa yemṇe tuppa bē-
19. ḷe bella kāyi katta kāchu khobari nīrullī beḷullī uttute kharjūra
20. muṃtāda jinisanu Durgada hōbḷi sumka Yikēri hōbaḷi sum
21. ka ghaṭṭada keḷagaṇa hōbaḷi sumkada shtāṇe-gaḷalli sahā yettugaḷa

Back—

22. vaṇṇa vayasugaḷa barasi yī pramāṇu jinisanu hēriko-
23. mḍu śaḍudarusanaku nidhi māḍikomḍu mahattu pārampa-

24. ryavâgi âchamdrârkastâyigalâgi sukhadiṃ maṭha-dharmava na-
25. ḍasikoṃḍu bâhademḍu barasikoṭa yetina mânyada dharma
26. śâsana | Âditya chamdrâvanilônalaścha dyaur-bhūmir-âpō-
27. hrudayaṃ Yamaścha ahaścha rātrischa ubhēcha samdhyē dharmascha jā-
28. nâti narasya urtaṃ dâna-pâlanayor mahdhye dânâchhrēyōnu
29. pâlanam dâna-svargam avâpnōtti pâlanad-achyutaṃ padaṃ
30. sva-datâ dviguṇam puṇyam para-datânu pâlanam paradatâpa-
31. hârēṇa sva-datam niśphalam bhavētu yetra yōgīśvaraḥ kuryât Śi-
32. va limgârchanam sakrutu vasaṃti tatra tīrthâni sarvâṇi satataṃ
33. Guha-Harasya prīṇanârthamtu Śivabhaktâya dīyate dânam
34. tad-vimalam prōktaṃ Kēvalam mōksha sâdhanam śrī Śadâ-
35. śiva

Translation.

Praise of Sambhu.

Be it well. In the victorious year 1645 of the Śālivāhana era, the cyclic year Śubhakṛit, on the 15th lunar day of the bright half of Phālguna:—

For the charities of the mahattina maṭha which is possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, built by Vīramma, wife of Bokasta Sidabasavaya, in the name of her son Bhadraya, at Koḍūr on the road leading to Āraga from Bidirūr, (with the same titles and descent as in the above No. 43) Basavappa Nâyaka's son Sōmaśekhara Nâyaka got executed the following charter of mânya for 5 pack bullocks as an act of devotion to god Śiva. (The details, and the imprecatory verses are the same as in the above No. 40).

Note.

This record belongs to the reign of Sōmaśekhara Nâyaka II, son of Basavappa Nâyaka and records like many other copper plate grants of the matt, the grant, by the king, of freedom from bullock tax. This freedom was granted on 5 pack bullocks and the grant was made by the king at the request of Nirvânayya, the king's father-in-law. Nirvânayya was a great scholar who wrote a Sanskrit Commentary on Kriyâsâra. He has also written an independent work in Kannaḍa known as Śivapujâvidhâna. He appears to have exercised a great influence during the reign of Sōmaśekhara Nâyaka II. According to Keḷadinripavijaya (p. 178) the king is said to have vested all the powers in his father-in-law. (See also E. C. VIII, Tl. 6, 87, 183, 184; M.A.R. 1916, p. 68 and 1933, p. 199). The date of the record, viz., Ś 1645 Subhakṛit sam. Phāl. śu 10, corresponds to Sunday, 10th March 1723 A. D.

On a stone set up near the north wall of the prakāra of the Subrahmanya temple at Kukke Subrahmanya.

ದಕ್ಷಿಣಕನ್ನಡ ಜಿಲ್ಲೆ ಪುತ್ತೂರು ತಾಲ್ಲೂಕು ಸುಬ್ರಹ್ಮಣ್ಯದ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದ ಉತ್ತರ ದಿಕ್ಕಿನ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'×4'

ಸೂರ್ಯ
ದೀಪ

ಮಯೂರ

ಚಂದ್ರ
ದೀಪ

1. ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | ಅವಿಘ್ನಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ
ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ | ಉ
2. ತ್ತುಂಗ . . . ಕೇಶಸ್ಯಗಂಗಾಯಾಶ್ಚಂದ್ರಚಂದ್ರಿಕಾ | ಕಲ್ಯಾಣಲಕರಯಾವಾರಿ ಚಾಮರಾ
ಲೀವರಾಜತೆ || ಹರೇಲ್ಲಲಾವರಾಹಸ್ಯ ದಂಷ್ಟಾದಂಡನಪಾತುಪಃ ಹೇಮಾದ್ರಿ
3. ಕಲಶಾ ಯತ್ರ ಧಾತ್ರೀ ಛತ್ರ ಶ್ರಿಯಂ ದಧೌ || ಮಾತಾಮಹಂ ಮಹಾಶೈಲಂ ಮಹಸ್ತಪತಾಮಹಂ |
ಕಾರಣಂ ಜಗತಾಂವಂದೆ ಕಂಠಾದುಪರಿವಾರಣಂ || ಸ್ವಸ್ತಿಪ್ರ
4. ಮಾಣವಾ . ಸ್ಥಾ . ಸ್ವಯಮನುತ್ತಮಂ ಶ್ರಿಯತೆ ಸರ್ವಧರ್ಮಾನುಶಾಸನಂ ಧರ್ಮಶಾಸನಂ
ಸುವ್ರತಾರಿವಸತ್ಯತ್ರ ಸುಬ್ರಹ್ಮಣ್ಯ . . . ಕುಮಾರ ಗಿರಿಸಾಧೆ
5. ತು ಯೋನಮೂರ್ತಿ ವ್ಯವಸ್ಥಿತಃ || ಲೋಕಾನುಗ್ರಹಲೀಲಾರ್ಥಂ ಪ್ರಥಿತೆ ತುಳುಮಂಡಲೆ ಕುಕ್ಕೇತಿ
ಪ್ರಥಿತೇಗ್ರಾಮ ಪರಮ . . . ಶೇಷೋ ಬ್ರಹ್ಮರ
6. ನಾನ್ವಾದಿ ಸಹಸ್ರಮುಖ ಮಂಡಲಃ | ನಾಗ್ಯದಾವರಣೇ ಭೂತೈ ದಿವ್ಯಮಾನ ಶಿರೋಮುಣಿಃ ಕಳಾವಾ
. . . ನಿಗ್ರಹಾ ಭ್ಯಾಂಮಾನಾಧು . . . ನ್ಯಾನುತಾಂ
7. ವಾಕ್ಯಂ ಸತ್ಯ . . . ರತಪ್ರಿಯಃ | ಸದಾ ಸಂನಿಹಿತಂ ಶ್ರುತ್ವಾ ಸ್ವಮುಖಂ ಬ್ರಹ್ಮಣೋ
ಮುಖಂ ಸರ್ವಂ ಬ್ರಹ್ಮಣಿ . . . ಶಾಖಾಂತರೆ ಚ
8. ತುರ್ವೇದ . . . ಪದಂ ಸ್ವರಂ ಪಠನಾಂತು ಯಥಾ ಶಕ್ತಿ ಭಕ್ತಿ ಭಾಜಾಂದ್ವಿಜನ್ಮನಾಂ || ಜನ್ಮ
ಜನ್ಮನಿ ಬೊದ್ಧತ್ವಂ ಕುಲ . . . ವಾಸೇರ್ಮನೋರ
9. ಥ ಫಲಪ್ರದಃ | ವೇದಪಾರಂಗತ್ಯರ್ಪಿಪ್ರೈಃ ಸೇವಿತಃ ಶ್ರುತಿ ಚೋದಿತಃರಸಾಮೈಬ್ರಾಹ್ಮಣದೇವ
ಪಾರಾಯಣ ಪೆ . . . ಮು
10. ಖೋದಿತಂ | ಪ್ರಖ್ಯಾತ ದಾನಶೌಂಡಸ್ಯ ಶ್ರೀ ಮಾಧವಾರ್ಯೋ ಮಹೀಪತಿಃ ಶ್ರೀಮದ್ಗೋವಾ
ಪುರಾಧೀಶಃ . . . ದ್ರ
11. ನಾಥ ಪ್ರತಿಪತ್ಯೈ | ಅಘಘ್ನಮಾಶುಕಾಮಾರ್ಥಂ ಧರ್ಮಲೋಭಾತ್ಪ್ರವರ್ತತಃ | . . . ಯುಗೆ
ತಿಥೆ ರ . . .
12. ತ್ಸರೆ ವರ್ತಮಾನಸ್ಯ ವರ್ಷಸ್ಯ ಪ್ರಭವಾಖ್ಯಃ ಸ್ವಮಾನಿ ಪೌಷಿ ಪಕ್ಷತಥಾ ಕ್ರುಷ್ಣತ್ರುತೀಯಾಯಾಂ
ಸ ತು
13. ನಕ್ಷತ್ರ . . . ಯೋಗೆ ಚಾಯುಷ . . . ರಣಬಾಲವೆ
ಚಂಡಕರಣಿ ಮಕ . . . ಹೈ
14. ಣ್ಯಸ್ಯ ಪೂಜಾಯೈ ಬ್ರಾಹ್ಮಣಾ ನಾಂಚ . . . ಪ್ರಾದಾದ್ಯಥಾ ಸೋಯಂಪ್ರಕಾ
15. ವರ್ತಿನಿ ಕಡಬಾಖ್ಯ ನಗ . . . ಜಂ . . . ಮಾದೀತ್ಪರಸ್ಯ
16. ಭೃಂತರಂ . . .
17. ಸಮುಚೇಲ . . .

18.	ನಾನಾ ವಿ	
19.	ಕ್ಷೇತ್ರಾಣ್ಯ	
20.	ಕೃ ಹೆಗ್ಗಡೆಯ	
21.	ಹುಡುಗಲಿ	
22.	ರಮ್ಮ	ಧನಿ
23.	ನಾಲ್ವತ್ತು	ಯಲು
24.	ಭೂ	ಯಲು
25.	. . . . .	ಡಸಲುಯಿ
26.	. . . . .	ಮೂಡೆ ಕಾಡೆ
27.	. . . . .	ನೂಡೆ ನೂಟ
28.	. . . . .	ಜೋಳಿ ನಿಮ್ಮ
29.	. . . . .	ವರುತ ಒಂದಟ
30.	. . . . .	ಪಡಲುವಿನವ

Note.

The place, Kukke Subrahmanya, is situated in Puttūr taluk of the South Canara District. It is to the west of the Mysore State, and very near its border. It is one of the famous holy places in South India. Though it did not form a part of the Mysore Kingdom, the Mysore rulers and people have granted to the temple a number of lands and villages, at various times in the past.

Even now the Mysore Government conducts a number of festivals for the god and grants free distribution of food among the Brahmans annually. On the occasion of the tour of His Highness the Mahārāja of Mysore to this place, the Deputy Commissioner of the Hassan District wrote to this department that the copper and lithic records of the place might be examined. Accordingly the place was visited and the records were examined.

The lithic and copper plate records of the temple are briefly noticed by Mr. V. Rangacharya in the work "Inscriptions of the Madras Presidency," Volume II, p. 876. Two lithic records are briefly mentioned in the Annual Report of South Indian Epigraphy for the year 1927-28 and one of them is published in South Indian Epigraphy, Vol. IX. The other unpublished records are now published in this Report.

The present record is on a stone set up to the north of the temple near the prākāra. Though it is eight years later in date than the one in front of the temple, it is yet an important record giving information about the holy place. But unfortunately owing to the action of fire, a large portion of the stone has peeled off and the letters are lost, so that a few lines of the earlier portion only can be read.

The record begins with the praise of Gaṇādhīpati and Śiva. It then gives the tradition about the settlement of Kumārasvāmi and Śēsha at the place. The god is said in the inscription to have been the granter of the desires of his devotees.

Mādhava-mantri, the famous governor of Gōva and Āraga, who defeated the Muslims and was a great scholar appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

The date of the record, viz., Prabhava sam. Pushya ba 3, corresponds to Wednesday, 16th December 1388 A.D., during the reign of Harihara II.

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Copper plate record in the Subrahmanya temple at Kukke [Plate VII, 2].

3 plates: Ring with no seal.

Nāgari characters: Kannāḍa language.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದ ತಾಮ್ರ ಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು. ಉಂಗುರವಿದೆ; ಮೊಹರಿಲ್ಲ.

ದೇವನಾಗರಾಕ್ಷರ: ಕನ್ನಡಭಾಷೆ.

Iನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ—

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ |
2. ಶ್ರೀ ಗುರುಭ್ಯೋನಮಃ | ನಮಸ್ತುಂ
3. ಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾ
4. ರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಂ ಮೂ
5. ಲಸ್ತಂಭಾಯ ಶಂಭವೆ || ಶ್ರೀಮನ್ಮೈ
6. ಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರ
7. ಮೇಶ್ವರ ಶ್ರೀವೀರಹರಿಹರ
8. ರಾಯರ ಕುಮಾರ ಪ್ರತಾಪ ಬು
9. ಕೃಮಹಾರಾಯರ ನಿರೂಪ
10. ದಿಂ ಮಂಗಲೂರ ರಾಜ್ಯವನೂ
11. ಗೋವೆಯ ಬಾಚಪ್ಪವೊಡೆಯ
12. ರು ಅಲುತಿಹಳ್ಳಿ ಶಕವರು
13. ಪ ೧೩೨೯ ವರ್ತಮಾನ ವ್ಯಯನಂ
14. ವತ್ಸರದ ಚೈತ್ರ ಶು ೧ ದಲೂ ಕ
15. ಡಬದಸ್ಥಳದ ಕುಕ್ಕೆಯದ ದೇ

IIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ—

16. ವರಿಗೆ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ
17. ದ ಕ್ರಮವೆಂತೆಂದರೆ ಕುಕ್ಕೆಯದ ದೇ
18. ವರಿಗೆ ಉಲಂಥಾ ದೇವರ ಸ್ಥ
19. ಲದಲೂ ಅರಮನೆಗೆ ನಾಲ್ಕು
20. ರು ಪಾದ ಮೂಲಗಳು ತೆರುವ
21. ವಸ್ತು ವಿನ ವಿವರ ಕುಲದ ಹ
22. ಣ ಹದಿನಾರು ಹಣವಿಗೆ ವರು
23. ಪ ೧ ಕಂ ಕಾಟಗೆ ೧೬೦ ಕೀಲೊ

24. ಕೃಲಂದ ವರುಷ ೧ ಕಂ ಕಾಗ ಚಳ
25. ಜೋಡಿಕಾಗ ೪೦ ನಟ್ಟಿನ ಭತ್ತ
26. ಮೂಡೆ ೪೫ ಕೆ ಕಾಗ ೧೧ ಕಂಠ
27. ಕಾಣಿಕೆ ವರುಷ ೧ ಕಂ ಕಾಗ
28. ಚ ಉಭಯಂ ವರುಷ ೧ ಕಂ ತೆರುವ
29. ಕಾಟಗೆ ೨೭೦ ಬುಕ್ಕರಾಯರು
30. ಮಾಡಿದ ಧರ್ಮಕ್ಕೆ ಕುಕ್ಕೆಯದ

IIನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ—

31. ಶ್ರೇಷ್ಠರಹ ಮೂವತ್ತೆಯರಡು ಗ್ರಾಮ
32. ದ ಮಹಾನಹಸ್ತ್ರಕ್ಕೆ ಕಾಗ ೧೨೪
33. ನುಲಿಯೆ ಶುದ್ಧಗೆ ೧೩೬ ನೂ ಮಂಗೆ
34. ಲೂರ ಮೂರುನಾವಿರ ಪರಿವಾರ ತಂ
35. ಮ ಜೀವಿತಕೆ ಪ್ರತಿ ವರುಷದಲೂ
36. ಉತ್ತಾರವ ಮಾಡಿಕೊಂಡು ತಂಮ ಕಂ
37. ಧ್ಯಾಚಾರಕೆ ಬರಸಿಕೊಂಡು ಮಾ
38. ಡಿದ ಧರ್ಮದ ವಿವರ ದೇವರ ನೈ
39. ವೇದ್ಯಕೆ ಪ್ರತಿದಿ ೧ ಕಂ ದೇವರ ಹಾ
40. ನಿ ಚ ಲೆ ವರುಷ ೧ ಕಂ ಅಕ್ಕಿಹಾ
41. ೧೮೦೦ ಕಂ ಭತ್ತ ಪ್ರತಿಮೂ ೧ ಕಂ
42. ಅಕ್ಕಿಹಾ ೧೨ ಲೆ ಭತ್ತಮೂ ೧೫೦
43. ಕಂ ಪ್ರತಿ ಗೆ ೧ ಕಂ ಮೂ ೪ ಲೆ ಗ ೩೭ ||
44. ನಂದಾದೀವಿಗೆ ೨ ಕಂ ಗ ೨೦ ದೇವರ
45. ನೈವೇದ್ಯದ ತುಪ್ಪಕ್ಕೆ ಗ ೧೨ ಗಂಧಕೆ
46. ಗ ೧|| ವೀಲೆಯಕೆ ಗ ೩ ವೇದಪಾರಾ
47. ಯಣ ೨ ಶ್ರೀರುದ್ರ ೧ ಅಂತೂ ಮೂರಕಂ ಗ

IIIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ—

48. ೭೨ ಅಂತೂ ಗೆ ೧೪೬ ಉಭಯಂ ಗೆ ೨೭೦ ಇಂ
49. ನೂರ ಎಪ್ಪತ್ತು ಹೊಂನನೂ ಆಚಂದ್ರಾಕ್ಷ
50. ಸ್ಥಾಯಿ ಆಗಿ ನಡದುಬಹುದು ಯೀಧರ್ಮ
51. ವನೂ ಬಂಗರವಾಡತನದಲಿ ಅಲ್ಲಿಯ
52. ಸ್ಥಾನೀಕರು ನಡೆಸಿಬಹರು|| ಸ್ವದತ್ತಂಪ
53. ರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಃ | ಪೃಥ್ವಿ
54. ವರುಷನಹಸ್ತ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯತೆಕ್ರಿ
55. ಮೀ|| ಏಕೈವಭಗಿನೀಲೋಕೇ ದ್ವಿತೀಯಾ
56. ನಕದಾಚನನಗ್ರಾಹೆ ನಕರಪೃಸ್ಥಾ
57. ದೇವದತ್ತಾ ವಸುಂಧರಾ| ಮಂಗಲಮಹಾ|| ಶ್ರೀ
58. ಶ್ರೀಶ್ರೀ ಪೊಪ್ಪ ಬಾಚಂಣನ ಬರಹಾ (ಕನ್ನಡಕ್ಷರದಲ್ಲಿ)

Transliteration.

I-B—

1. svasti śrī Gaṇādhī-patayēṃ namaḥ ।
2. śrī gurubhyōṃ namaḥ । namastuṃ-

3. ga-śiraṣ-chuṃbi chaṃdra-châmara-châ-
4. rave | trailōkya-nagarârambhaṃ mū-
5. la-ṣṭambhāya Śaṃbhava || śrīman-ma-
6. hārājādhirāja-rājapara-
7. mēśvara śrī Vīra Harihara
8. rāyara kumāra Pratāpa Bu-
9. kka mahārāyara nirūpa-
10. diṃ Maṃgalūra rājyavanū
11. Gōveya Bāchappavoḍeya-
12. ru âlutihalli Śakavaru-
13. sha 1329 vartamāna Vyaya saṃ-
14. vatsarada Chaitra śu 1 dalū Ka-
15. ḍabada sthalada Kukkeyada dē-

II-A—

16. varige koṭṭa dharma śāsana-
17. da kramav-emṭemḍare Kukkeyada-dē-
18. varige ulamṭhâ dēvara stha-
19. ladalū aramanega nâlva-
20. ru pâdamūligalu teruva
21. vastuvina vivara kulada ha-
22. ṇa hadināru haṇaviṃge varu-
23. sha 1 kaṃ kâṭi ga 160 kīlo-
24. kkalimḍa varusha 1 kaṃ kâ ga 54
25. jōḍi kâ ga 40 naṭṭina bhatta
26. mūḍe 45 ke kâ ga 11 kaṃṭha
27. kâṇike varusha 1 kaṃ kâ ga
28. 5 ubhayaṃ varusha 1 kaṃ teruva
29. kâṭi ga 270 Bukkarāyaru
30. māḍida dharmakke Kukkeyada

II-B—

31. śrēṣṭhāvaha mūvatta yeraḍu grāma-
32. da mahā sahasrakke kâ ga 124
33. nuliye śuddha ga 146 nū Maṃga-
34. lūra mūrusāvira parivā [ra] taṃ-
35. ma jīvitake prativarushadalū
36. uttārava maḍikomḍu taṃma kaṃ-
37. dhyāchārake barasikomḍu mā-
38. ḍida dharmada vivara dēvara nai-
39. vēdyake prati di 1 kaṃ dēvara hā-

40. ni 5 le varusha 1 kaṁ akki-hā
41. 1800 kaṁ bhatta prati mū 1 kaṁ
42. akki hā 12 le bhatta mū 150
43. kaṁ prati ga 1 kaṁ mū 4 le ga 37½
44. naṁdā divige 2 kaṁ ga 20 dēvara
45. naivēdyada tuppakke ga 12 gaṁdhake
46. ga 1½ vīleyake ga 3 Vēdapārā-
47. yaṇa 2 Śrī-Rudra 1 aṁtū mūrakaṁ ga

III-A—

48. 72 aṁtu ga 146 ubhayaṁ ga 270 im-
49. nūra eppattu hoṁnanū āchamdrārka-
50. sthāyi āgi naḍadu bahudu yī dharma-
51. vanū baṁgaravāḍatanadali alliya
52. sthānīkaru naḍasi baharu || svaḍattam pa-
53. ra-dattam vā yōharēda vasuṁdharāḥ shashṭhi-
54. r varusha sahasrāṇi vishtāyāṁ jāyate kri-
55. mī || ēkaiva bhagini lōkē dvitīyā
56. nakadāchana nagrāhe nakarapyasthā
57. dēvadatta vasuṁdhara | maṁgala mahā || śrī
58. śrī śrī voppa Bāchannana baraha (in Kannaḍa)

Translation.

Be it well. Obeisance to Gāṇadhipati : obeisance to the Gurus. (Praise of Śambhu).

While, by the order of Pratāpa Bukkarāya mahārāya, son of the illustrious mahārājādhirāja rājaparamēśvara śrī Vīra Hārīhararāya, Bāchappavodeya of Gōve was ruling the Mangalūr kingdom ; in the year 1329 of the Śaka era on the 1st lunar day of the bright half of Chaitra :

For the charities of the god of Kukke in Kaḍaba sthala, the dharmaśāsana granted is thus : The details of the articles to be given by the *pādamūligas* of the palace from the lands belonging to the god of Kukke : for 16 haṇas of kulada haṇa 160 kāti gadyāṇas for one year. From kīlokkal 54 kāti gadyāṇas for one year, 40 kāti gadyāṇas from jōḍi, 11 kāti gadyāṇas for 45 bundles of paddy seeds ; kaṇṭha kāṇike 5 gadyāṇas for one year, total 250 kāti gadyāṇas to be given for the charities made by Bukkarāya : for the *mahāsahasra* of 32 villages among the best of Kukke, 124 kātīgadyāṇas (after deducting this) the charity made after getting the remaining 146 gadyāṇas written for their kandāchāra and deducting for their livelihood by the 3,000 families of Mangalūr thus : for the god's food offerings ; at 5 *hānis* of rice per day for 1,800 *hānis* of rice for one year, at 12 *hānis* of rice per bundle (mūḍe) of paddy, 150 bundles of paddy, at one gadyāṇa for 4 bundles 37½ gadyāṇas ; for two perpetual lamps

20 gadyāṇas ; for the ghee of the food offering of the god gadyāṇas 13 ; for incense 1½ gadyāṇas ; for betels 2 gadyāṇas ; for 2 *Vēdapārāyaṇas* (reciting of sacred texts) and one Śrī-Rudra, thus for 3, gadyāṇas 72 ; thus gadyāṇas 149, total 270 gadyāṇas will continue for as long as the moon and sun endure. This charity will be conducted by the temple servants of the place in *bamgaravādatana*.

(Imprecatory verses : svadattam para dattam, etc., ēkaiva bhaginī lōkē, etc.)
Signature—The writing of Bāchanna.

Note.

This record is noticed by Mr. V. Rangacharya in the "Inscriptions of the Madras Presidency," Vol. II, p. 876, as No. 303. It records the grant of 270 kāṭi gadyāṇas by the pādāmūligas for the worship, etc., of the god Subrahmanya at Kukke during the reign of Bāchappavodeyar at Gōva. Bāchappa Vodeyar was a subordinate of Bukka II the Vijayanagar king. He ruled the Gōva kingdom after Mādhava-mantri. His brother was Narahari. He had also the name Bhāskara. A number of inscriptions refer to him (see E.C. VII, Hn. 71 ; M.A.R. 1941, p. 204 ; etc). In M.E.R. 1927, No. 369, he is referred to as ruling the kingdom of Bārakūr under Bukkarāya.

The date of the record, Ś1329 Vyaya sam. Chaitra śu 1, corresponds to 21st March 1406 A.D.

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Another copper plate record found in the same Subrahmanya temple.

Single plate.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

ಶ್ರೀರಾಮಾಯನಮಃ |

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂ
2. ಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇರ್ಲೀಲಾ ವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಢಸ್ಯಪಾತುವಃ | ಹೇಮಾ
3. ದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರಿಧತ್ರಶ್ರಿಯಂ ದಧೌ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿ
4. ವಾಹನ ಶಕ ವರ್ಷಂಗಲು ಗಜಲಲರ ವಿಶ್ವಾವಸುನಾಮ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧
5. ಲು ಶ್ರೀಮತ್ಸುಬ್ರಂಹಣ್ಯ ದೇವರಿಗೆ | ಆತ್ಮೇಯಗೋತ್ರಾಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶ್ಯಾ
6. ಖಾಧ್ಯಾಯರುನ್ನು ಸೋಮವಂಶೋದ್ಭವರುನ್ನಾದ ಅರಿವೀಟಿ ರಾಮರಾಜು ರಂಗಪ
7. ರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾ
8. ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವಮಹಾರಾ
9. ಯರಯ್ಯರವರು | ವೇಲಾಪುರೀಸ್ಥಲದಲ್ಲಿ ರತ್ನ ಸಿಂಹಾಸನಾಧ್ಯಕ್ಷರಾಗಿ ಪೃಥ್ವೀ ಸಾ
10. ಮ್ರಾಜ್ಯವಾಳುತಲು ಶ್ರೀಮತ್ಸುಕೈ ಸುಬ್ರಂಹಣ್ಯದೇವರಿಗೆ | ಆತ್ಮೇಯ ಗೋ
11. ತ್ರಾಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶ್ಯಾಖಾಧ್ಯಾಯರುನ್ನು ಸೋಮವಂಶೋದ್ಭವರುನ್ನಾದ
12. ದ ಅರಿವೀಟಿರಾಮರಾಜು ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜ

13. ಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ
14. ಶ್ರೀವೀರ ಶ್ರಿರಂಗರಾಯದೇವ ಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸ್ತ ಭೂದಾನ ಧರ್ಮ
15. ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ ಬೇಲೂರಿಗೆ ಸಲ್ಲುವ ಮಳಲಿ ಹೋಬಳಿಯೊಳಗಣ ಹಾ
16. ಲೆ ಬೇಲೂರು ಗ್ರಾಮಕ್ಕೆ ಯಲ್ಲ ಚತುಶ್ರೀಮ ವಿವರ | ಹೇಮಾವತಿಗೆ ಮೂಳ್ಳು ಮೊರ ಸಾ
17. ಗರ ಹಳ್ಳಿಗೆ ಪಶ್ಚಮ | ಕಬ್ಬಿನಗದ್ದೆ ವಳಗಾಗಿನಡವ ಹಾಲೆ ಬೇಲೂರು ಕುಂಬಾರರ ಹು
18. ಂದಿಗೆ ದಕ್ಷಿಣ | ವಡೂರಿಗೆ ಉತ್ತರವಾಗಿಂಹ್ಯಾ ಹಾಲೆ ಬೇಲೂರು ಗ್ರಾಮವೆಂದುನ್ನು
19. ಬೇಲೂರಿಗೆ ಸಲ್ಲುವ ಕಿಬ್ಬೊಟ್ಟುನಾಡ ಬಯಕೇರಿ ವಳಗಣ ದೊಡನಾಗರ ಗ್ರಾಮ
20. ಕ್ಕೆ ಯೆಲ್ಲ ಚತುಶ್ರೀಮ ವಿವರ | ಬಯಕೇರಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ | ಗುಡ್ಡೆಸಂತೆಗೆ ಪಶ್ಚಿಮ
21. ಚಿಕನಾಗರಕ್ಕೆ ಉತ್ತರ | ಹೇಮಾವತಿಗೆ ಮೂಳ್ಳು | ಆಗಿಂಹ್ಯಾದೊಡನಾಗರ ಗ್ರಾಮವಂ

ಹಿಂದಾಗ—

22. ದುನ್ನು | ಕಿಬ್ಬೊಟ್ಟುನಾಡ ವಳಗಣ ಕೊಗಡವಳ್ಳಿಗೆ ಸಲ್ಲುವ | ನಿಚನಹಳ್ಳಿಗೆ ಪ
23. ಶ್ರೀಮವಾಗಿಂಹ್ಯಾ ಹಾಲೆ ಬೇಲೂರು ಗ್ರಾಮವೆಂದುನ್ನು ದೊಡನಾಗರಗ್ರಾಮವೊಂದುನ್ನು ದೊಡ
ವರಾರಹ
24. ಬ ಗದ್ದೆ ಮಾತ್ರವುನ್ನು ಈ ತಥಾತಿಥಿಪುಣ್ಯಕಾಲದಲ್ಲಿ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ದಕ
25. ವಾಗಿ ಶ್ರಿಕರಣ ಶ್ರಿವಾಚಕವಾಗಿ ಶ್ರೀ ಸುಬ್ರಂಹ್ಮಣ್ಯಸ್ಥಲದಲ್ಲಿ ಶ್ರೀವೆಂಕಟೇಶ್ವರ ಶ್ರೀತಿಯಾಗಿ
26. ಆಸ್ಥಲದಲ್ಲಿ ನಡುವ ಅನ್ನದಾನ ದೇವರಿಗೆ ಪೂಜ ಮುಂದಾದ ದರ್ಮಗಳಿಗಾಗಿ ಶ್ರೀಕೃಷ್ಣಾ
27. ಪರ್ಣವಾಗಿ ದಾರಾದತ್ತ ಮಾಡದ್ದೆಪಾದಕಾರಣ | ಹಾಲೆ ಬೇಲೂರುನ್ನು ದೊಡನಾಗರವುನ್ನು ದೊ
28. ಡವರಾರದ ಗದ್ದೆನು ಕೂಡಾಯೀಯೆರಡುಗ್ರಾಮಗಳ ಯೀಗದ್ದೆಯ ಯೆಲ್ಲೆ ಚತುಶ್ರೀಮವಾಗಿಂ
29. ಹ್ಯಾನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣಾಕ್ಷೀಣಾಗಾಮಿ ಸಿದ್ಧನಾಧ್ಯಂಗಳೆಂಬ ಯೆಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯ
30. ಂಗಳುನ್ನು ದಾನಾದಿನಿಮಯ ವಿಕ್ರಯಕ್ಕೆ ಸಲ್ಲುವಂತೆ ಅನುಭವಿಶಿಕೊಂಡು ಯೀಭೂಸ್ವಾಸ್ಥ್ಯ
31. ಫಲದಿಂದ ಸದ್ಧರ್ಮಗಳ ನಡಶಿಕೊಂಡು ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿ ಆಗಿ ಅನುಭವಿಶಿಕೊಂಡು ಭಕ್ತನಾದ
32. ನನ್ನಲ್ಲಿ ಪ್ರಸನ್ನವಾಗಬೇಕೆಂದು ಶ್ರೀಮತ್ಯುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಣ್ಯದೇವರಿಗೆ | ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ತಂಬನೂ
33. ತ್ತರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
34. ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ರಂಗರಾಯ ದೇವಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸಿದ ಭೂದಾನಧ
35. ರ್ಮ ಶಾಸನ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭೀಯೋನುಪಾಲನಂ ದಾನಾತ್ಪರ್ಗಮವಾಪ್ನೋತಿ
36. ಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಏಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂನಭೋಜಾಂನಕರ
ಗ್ರಾಂಹ್ಯಾದೇ
37. ವದತ್ತಾ ವಸುಂಧರಾ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ
38. ಹರೇತ ವಸುಂಧರಾ | ಪಷ್ಪಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ಶ್ರೀರಾಮ
39. ವಿಷ್ಣಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
40. ಲಬ್ಧುಪಂತರರಾಯನದ ವಾಬಣ ಬರದಧರ್ಮಶಾಸನ || ಮಾಕಾಬತ್ತುನಿ ಪೊಟ್ಟಿಬತ್ತುಂ
41. ಡು ಚೆಕ್ಕಿನಧರ್ಮಶಾಸನ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

Front—

1. namastumga-sirās-chumbi chandra-chāmara-chāravē | trailōkya-nagarā-
rambha mū-
2. la-stambhāya Śambhavē || Harēr lilā-varāhasya damshtrā-damdas-sapātu
vah | Hēmā-
3. dri kalāsā yatra dhātrī-chharta-śriyam dadhau || svasti śrī vijayābhyudaya
Śāli-

4. vâhana Śaka varshaṃgaḷu 1588ra Viśvâvasu nâma samvatsarada Chaitra
śu 1
5. lu śrîmat Subraṃhmaṇya dēvarige ! Ātrēya gōtra Āpastambhasūtra
Yajuś-śâ-
6. khâdhyâyarunnu Sômaṃsôdbhavarunnâda Āravîti Râmarâju Raṃgapa
7. Râjayyaravarige pautraru Gôpâlarâjayyaravarige puttrarâda śrîmad râjâ-
8. dhirâja râjaparamēśvara śrî vîrapratâpa śrî vîra Śrîraṃgarâyadēva mahârâ-
9. yarayyaravaru ! Vêlâpurî sthaladalli ratna siṃhvâsanâdhyaksharâgi prithvî-
sâ-
10. mrâjyavâlutalu śrîmat Kukke Subraṃhmaṇya dēvarige ! Ātrēya gō-
11. trâpastamba sūtra Yajuś śâkhâdhyâyarunnu Sômaṃsôdbhavarunnâ-
12. da Āravîti Râmarâju Raṃgapa râjayyaravarige pautraru Gôpâlarâja-
13. yyaravarige puttarrâda śrîmad râjâdhirâja râjaparamēśvara śrî vîra prâtâpa
14. śrî vîra Śrîraṃgarâya dēva mahârâyarayyaravaru samarpista bhû-dâna
dharma
15. śâsanakramavemtemdare ! Bêlûrige salluva Maḷali hōbaḷiyolaḡaṇa Hâ-
16. le-Bêlûru grâmakke yalla chatussima vivara ! Hēmâvatige mûllu Morasâ-
17. garahaḷlige paschima ! kabbinagadde vaḷagâgi naḍeva Hâle-Bêlûru
Kumbârara Hû-
18. mḍige dakshiṇa ! Vadûrige uttaravâgimhyâ Hâle-Bêluru grâmaṃdannu
19. Bêlûrige salluva Kibboṭṭunâda Barjikêrivaḷaḡiṇa Doḍanâgara grâma-
20. kke yalla chatuśśima vivara ! Bayikêri grâmakke dakshiṇa ! Guḍḍesaṃtege
paśchima
21. Chikanâgarakke uttara ! Hēmâvatige mûllu ! âgimhyâ Doḍanâgara grâma
vaṃ-

Back—

22. dunnu ! Kibboṭṭunâduvaḷaḡiṇa Kogaḍavaḷlige salluva ! Nichanahaḷlige pa-
23. schimavâgimhyâ Hâle-Bêlûrugrâma vaṃdunnu Doḍanâgaragrâma vomdu-
nnu doḍavaṭhâra ha
24. bagadde mâtravunnu yîtatthâ tithi puṇya kâlādalli sahiranyaōdakadânadârâ-
pûrvaka-
25. vâgi trikarâṇa trivâchakâvâgi śrî Subraṃhmaṇya sthaladalli śrî Vemkaṭeś-
vara prîtiyâgi
26. â sthaladalli naḍsuva annadâna dēvarige pûja muṃdâda darmagaḷigâgi śrî
Krishṇâ-
27. rpaṇavâgi dârâdatta mâḍaddhevâdakâraṇa ! Hâle-Bêlûrunnu Doḍanâgara-
vunnu Do-
28. ḍavaṭhârada gaddenu kûḍâ yî yeraḍu grâmagala yî gaddeya yalle chatuś-
śime vâgiṃ-

29. hyâ nidhi-nikshêpa-jala-pâshânâkshîṇâgâmi-siddha-sâdhyamgaḷemba yash-
tabhōga tēja-svâmya-
30. mḡaḷunnu dānâdi vinimaya vikrayakke salluvante anubhavisikomḍu yī
bhūsvāsthya
31. phaladiṁḍa saddharmagaḷa naḍasikomḍu â-chamdrârkkasthâyi âgi anubha-
visikomḍu bhaktanâda
32. nannalli prasannavâgabêkemḍu śrīmat Kukke Subrahmaṇya dēvarige ḷ
Âtrēya gōtrâpastamba sū-
33. traru Gōpâlarājayyaravarige putrarâda śrīmad-râjâdhirâja râjaparamēśvara
śrī
34. vīra pratâpa śrī Vīrarangarâya dēva mahârâyarayyaravaru samarpi [si] da
bhūdâna-da-
35. rma śāsanaḥ dâna-pâlanayōr-madhyē dānâ-chhrēyōnupâlanam dānât-svar-
gam avâpnōti
36. pâlanâd achyutam padaṁ êkai va bhaginī lōkē sarvēśhām ēva bhūbujām na-
bhōjām na kara grāmhyâ dē-
37. vadattâ vasumdarâ ḷ svadattām paradattām vâ yō
38. harêta vasumdarâ ḷ shashṭirvarsha sahasrâṇi Śrī Râma
39. vishtâyām jāyatē krimih ḷ śrī śrī śrī śrī śrī
40. Lakhersu paṁtārâyanada Vābaṇa barada dharma śāsana ḥ Mākâ ottuni
paṭṭibattu-
41. ḍu chekkina dharma śāsana ḷ śrī śrī śrī

Note.

This inscription is noticed by Mr. V. Rangachariya in his "Inscriptions of the Madras Presidency", Vol. II, p. 876, as inscription No. 306. It records the grant of the villages Hâle-Bêlûru and Doḍanâgara and some wet lands at Doḍavathâra, for the food offerings, worship, etc., of the god Subrahmanya at Kukke. The donor is Śrīrangarâya, son of Gōpâlarājayya, and grandson of Âravīti Râmarâju Rangapa-rājayya, of Âtrēya gōtra and Âpastamba sūtra, follower of Yajuśśâkha and born in Sômaṇṇsa. This Śrīrangarâya was ruling at Bêlûr when he made this grant. There are many of his records (E. C. V Bl. 80, 81, 96, 122 ; Hn. 40, etc.). Śrīranga-râya, the last of the Vijayanagar kings ruled at Penugonḍa after the destruction of the Vijayanagar kingdom. His capital cities Chandragiri and Chingalpet having been taken by the forces of Golkonḍa, he fled and sought the protection of Śivappanâyaka who installed him at Bêlûr. He was ruling from that place till about 1672 A.D.

The date of the record Ś 1588 Viśvâvasu sam. Chaitra śu 1 corresponds to 7th March 1665 A.D.

Another copper plate grant in the same temple. [Plate VI 3, 4.]
Single plate.

ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ.
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ.—

1. ಶುಭಮಸ್ತು || ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ | ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ |
2. ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ | ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿ
3. ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೮೭ ಸಂದ ವ
4. ತ್ವರ್ಮಾನವಾದ ವಿಶ್ವಾವಸು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶುಭ ೩ ಶುಕ್ರವಾರ ಮಕ
5. ರ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯಕಾಲದಲ್ಲಿ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ರಾ
6. ಜ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಬಿರುದಂತೆಂಬರ ಗಂಡ ಧರಣೀವರಾಹ ಬಿರುದ ನಾನಾ ವರ್ನ
7. ಮಕುಟ ಮಂಡಲಿಕರಗಂಡ ಅನೇಕ ಬ್ರಾಹ್ಮಣ ಪ್ರತಿಷ್ಠಾ ಪೂರ್ಣ (ವರ್) ಕ ಷೋಡ
8. ಶಮಹಾದಾನಾದಿ ಸಕಲ ಧರ್ಮಾಚರಣ ನಿರತರಾದ ಮೈಸೂರ ದೇವರಾಜ
9. ಪೊಡೆಯರ ಕೊಮಾರರಾದ ದೇವರಾಜ ಮಹೀಪಾಲಕರು ಶ್ರೀರಂಗಪುಟದ ಶಿಂಹಾ
10. ಸನಾಧೀಶ್ವರರಾಗಿ ರಾಜ್ಯವಂ ಗೃಹಪುತ್ರರು ಲಂಬ ಕರ್ಣಗೋತ್ರದ ಅಶ್ವಲಾಯನ
11. ಸೂತ್ರದ ರಿಕ್ಸೆ (ಕ್ಯಾ) ಖೆಯ ನಾನಜಿಪಪುತ್ರರಾದ ಶಿವುಜಿಯ ಪುತ್ರರಾದ ಧನೋಜಯ್ಯ
12. ನವರು ನಮಗೆ ಆತ್ಮೀಯಗೋತ್ರದ ಅಶ್ವಲಾಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಖೆಯ ಚಾಮರಾ
13. ಜ ವಡೆಯರ ಪೌತ್ರರಾದ ದೇವರಾಜ ವಡೆಯರ ಪುತ್ರರಾದ ದೇವರಾಜ ಮಹೀ
14. ಪಾಲಕರಿಂದ ಸಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಂ
15. ದ ಶ್ರೀರಂಗಪುಟದ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಅರಕೆರೆಯ ಹೋಬಳಿಯ ಹುಂಜನಕೆರೆ ಗ್ರಾಮ ೧
16. ಹಾಸನ ಸ್ಥಳಕ್ಕೆ ಸಲುವ ಗೊರವೂರ ಹೋಬಳಿಯ ಚಂಗರವಳಿ ಗ್ರಾಮ ೧ ಹೊ
17. ಸಳ್ಳಿ ಗ್ರಾಮ ೧ ಯೀ ೩ ಗ್ರಾಮಗಳನ್ನು ಲಂಬಕರ್ಣ ಗೋತ್ರದ ಅಶ್ವಲಾ
18. ಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಖೆಯ ನಾನಜಿಪಪುತ್ರರಾದ ಶಿವುಜಿಯ ಪುತ್ರರಾದ ಧ
19. ನೋಜಯ್ಯನವರು ದೇವದೇವೋತ್ತಮ ದೇವತಾಸಾರ್ವಭೌಮ ಅನೇಕ ವರ ಪ್ರ
20. ದ ನಿತ್ಯಾನ್ನದಾನವಿನೋದಿ ಕುಕೆ ಲಿಂಗನೆಂಬ ಬಿರುದಾಂತ್ ಸುಬ್ರಂಹ್ಮಣ್ಯೇ

ಹಿಂಭಾಗ.—

21. ಶ್ವರಸ್ವಾಮಿಯವರಿಗೆ ನಾವು ಮಾಡಿಸ್ತ ರಥೋತ್ಸವ ಅಂನ್ನಸತ್ರ ಮುಂತಾದ ಶೇ
22. ವಾ ನಿಮಿತ್ತವಾಗಿ ಯೀ ಸುಬ್ರಹ್ಮಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸೆ
23. ಹಿರಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಯೀ ದಿನದಲು ಧಾರೆಯ ನೆರ
24. ದು ಕೊಟ್ಟೆವಾಗಿ ಯೀ ಗ್ರಾಮಗಳು ಯೀ ಧರ್ಮಕ್ಕೆ ಸಲುವವು ಯೀ ಗ್ರಾಮ
25. ಗಳ ಚತುಶೀಮೆಯೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆ
26. ಗಾಮಿನಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯಂಗಳು
27. ಯೀ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಸಲುವವು ಯಿಲ್ಲಿಂದ ಮುಂ
28. ದೆ ಯೀ ಗ್ರಾಮಗಳು ಯೀ ಧರ್ಮಕ್ಕೆ ಸಲುವವು ಯೆಂದು ಲಂಬಕರ್ಣ
29. ಗೋತ್ರದ ಅಶ್ವಲಾಯನ ಸೂತ್ರದ ರಿಕ್ಸೆಖೆಯ ನಾನಜಿ ಪೌತ್ರ
30. ರಾದ ಶಿವುಜಿ ಪುತ್ರರಾದ ಧನೋಜಯ್ಯನವರು ಸುಬ್ರಂಹ್ಮ
31. ಣ್ಯೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನ || ಯೇಕ್ಕಿವ ಭಗಿನೀ
32. ಲೋಕೇ | ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾ | ಸರ್ವೋಜ್ಯ ನಕರಗ್ರಾಂಹ್ಯ | ವಿ
33. ಪ್ರದತ್ತಾ ವಸುಂಧರಾ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ | ದಾನಾರ್ಥೇ

34. ಯೋನುಪಾಲನಂ | ದಾನಾಸ್ವರ್ಗವಾಪ್ನೋತಿ | ಪಾಲನಾದಚ್ಯುತಂ
35. ಪದಂ || ಶ್ರಂ ಶ್ರಂ ಜಯುನೂ || ಶ್ರೀ ದೇವರಾಜು

Transliteration.

I-A—

1. śubham astu || namas tūṅga-śiras-tumbi | chaṇdra-chaṇmara-chaṇavē |
2. trailōkya-nagarāraṁbha | mūlastaṁbhāya Śaṁbhavē || svasti śrī vi-
3. jayābhyudaya Śālivāhana Śakavarsha 1587 saṁda va-
4. rttamānavāda Viśvāvasu saṁvatsarada pushya śudha 3 Śukravāra Maka-
5. ra saṁkrāṁtti puṇyakāladalli śrīmad rājādhiraṇa rājaparamēśvara rā-
6. ja śrī vīrapratāpa birudaṁtembaragaṁda dharaṇivarāha biruda nānā varna
7. makuṭa maṁḍalikara gaṁda anēka Brāhmaṇa pratishṭhā pūrṇa (rva) ka
shōḍa-
8. śa mahādānādi sakala dharmācharaṇa niratarāda Mysūra Dēvarāja
9. Voḍeyara komārarāda Dēvarājamahīpālakarū Śrīraṁgapaṭṭaṇada śīmhmā-
10. sanādhiśvararāgi rājyavaṁ gaivuttiralu Lambakaraṇa gōtrada Āśvalāyana
11. sūtrada Riksekheya Nānaji pavutrarāda Śivujīya putrarāda Dhanōjayya-
12. navaru namage Atrēya gōtrada Āśvalāyana sūtrada Riksekheya Chaṇārā-
13. ja Vaḍeyara pautrarāda Dēvarāja Vaḍeyara putrarāda Dēvarāja mahī-
14. pālakarīṁda sahiranyaōḍaka dāna dhārā pūrvakavāgi sarvamānyavāgi baṁ-
15. da Śrīraṁgapaṭṭaṇada sthalaḷakke saluva Arakereya hōbaḷiya Huṁjanakere
grāma 1
16. Hāsana sthalaḷakke saluva Goravūra hōbaḷiya Chaṁgaravaḷi grāma 1 Ho-
17. saḷi grāma 1 yī 3 grāmagaḷannu Lambakaraṇa gōtrada Āśvalā-
18. yana sūtrada iRiksekheya Nānaji pavutrarāda Śivujaya putrarāda Dha-
19. nōjayyanavarū dēvadēvōttama dēvatā sārvaḷhauma anēka-vaṇa-pṛa-
20. da nityānua-dāna-vinōdi Kukeḷiṁgaṇeṁba birudāṁta Subraṁhmaṇyē-

I-B—

21. śvara svāmiyavarige nāvu māḍista aṁṇa satra muṁttāda sē-
22. vā nimittavāgi yī Subraṁhmaṇyēśvara svāmiyavara bhaṁḍārakke sa-
23. hiraṇyōḍaka dāna dhārā-pūrvakavāgi yīdinadaḷu dhāreyaṇ era-
24. du koṭṭevāgi yī grāmagaḷu yī dharmakke saluvavu yī grāma-
25. gaḷa chatu-śīmeyoḷagaḷḷa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi ā-
26. gāmi sidha sādhyamaṇḷeṁba ashṭa-bhōga-tēja-svāmyamaṇḷu
27. yī svāmiyavara bhaṁḍārakke saluvavu yillīṁda muṁ-
28. de yī grāmagaḷu yī dharmakke saluvavu yēṁdu Lambakaraṇa
29. gōtrada Āśvalāyana sūtrada Riksekheya Nānaji pautra-
30. rāda Śivujī putrarāda Dhanōjayyanavarū Subraṁhma-
31. ṇyēśvara svāmiyavarige koṭṭa tāṁbra śāsana || yēkaiva bhaginī
32. lōkē | sarvēśhām ēva bhūbhujā | na bhōjyā nakaraḡraṁbha | vi-

33. pra-dattâ vasum̐dharâ || dâna-pâlanayōr madhyē | dānâchhrē
 34. yōnu pâlanam̐ | dānâ-svarga[ma]vâpnōti | pâlanâd achyutam̐
 35. padam̐ || śrim śrim jayam̐ || śrī Dēvarāju

Translation.

May it be prosperous. [Praise of Śambhu]. Be it well. The victorious year 1587 of the Śālivāhana era having passed and the cyclic year Viśvāvasu being current, on Friday the 3rd of the bright half of Pushya being the auspicious makarasankrānti :

While Dēvarāja mahīpāla, son of Mysore Dēvarāja Voḍeyar, the illustrious rājādhirāja rāja-paramēśvara rāja śrī vīrapratāpa birudantembara gaṇḍa, of the birudas Dharaṇī-varāha, champion over the maṇḍalikas with crowns of various colours, devoted to the act of merit like the sixteen mahādānas to the Brahmans, was ruling the kingdom as lord of the throne of Śrīrangapaṭṭaṇa ;

We, Dhannōjaya, son of Śivuji and grandson of Nānaji belonging to Lambakarna gōtra, Āśvalāyana sūtra and Rikśākha, have granted one village Hunjanakere of Arakere hobli belonging to Śrīrangapaṭṭanasthala, one village Changaravaḷi of Goravūr hobli belonging to Hāsanasthala and one village Hosahallī—these three villages which had been granted to us with gold and pouring of water, free of all imposts, by Dēvarāja mahīpāla, son of Dēvarāja Vaḍeya and grandson of Chāmarāja-Vaḍeya of Ātrēyagōtra, Āśvalāyana sūtra and Rikshākha—for the service like the car festival, food distribution at the choultry, etc., we have caused to be done, in honour of the god Subrahmaṇyēśvara, best among the gods, supreme lord of gods, granter of numerous boons, delighter in distributing food daily, with the title Kukke linga. As we have granted these villages today, they belong to this charity. The eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four bounderies of these villages belong to the treasury of the god ; from this time onwards these villages belong to this charity. Thus is the copper-plate charter granted to the god Subrahmaṇya by Dhanōjaya, son of Śivuji and grandson of Nānaji of Lambakarna gōtra, Āśvalāyana sūtra and Rikśākha.

Imprecatory verses : yēkaiva bhaginī lōkē, etc., dānapâlanayōr madhyē, etc.
 Śrī Dēvarāju.

Note.

This record is noticed as No. 304 by Mr. V. Rangācharya in his "Inscriptions of the Madras Presidency," Vol. II. It registers the grant of 3 villages—Hunjanakere, Changaravaḷi and Hosahallī for the car festival and the choultry for the free distribution of food, etc., of the god Subrahmaṇya at Kukke. The donor is Dhannōji son of

Śivuji and grandson of Nānaji. The villages are said to have been previously granted to Dhannōji by the Mysore king Dēvarāja mahīpāla, son of Dēvarāja Vaḍeya and grandson of Chāmarāja Vaḍeya.

Dhannōji, the donor of the present grant was a famous jeweller who came to Mysore from Gujarat. For detailed information about him see M.A.R. 1934 Pp. 167-168. In M.A.R. 1934, inscription No. 39 line 29, Dhannōji is said to have made a grant for the car festival of the god Subrahmanya. This fact is confirmed by the present record.

The date of the present grant, Ś 1587 Viśvāvasu sam. Pushya śu. 3 Śukravāra corresponding to Friday, 29th December 1665 A.D.

50

Another Copper-plate record in the treasury of the same Subrahmanyasvāmi temple.

Single plate.

ಕುಕ್ಕೆ ಸುಬ್ರಹ್ಮಣ್ಯದೇವಸ್ಥಾನದ ಭಂಡಾರದಲ್ಲಿ ದ್ರವ್ಯಮತ್ತೊಂದು ತಾಮ್ರ ಶಾಸನ,
ಒಂದು ಹಲಗೆ.

ಮುಂಭಾಗ—

ಸೂರ್ಯ ಮಯೂರ ಅದರಮೇಲೆ ಶೇಷ ಚಂದ್ರ
ಶ್ರೀ ರಾಮ ಶ್ರೀ ಕೃಷ್ಣ ಶ್ರೀ ಪುಮಾಮಹೇಶ್ವರ ಶ್ರೀ ಸಿದ್ಧಗಣಪತಿ ಶ್ರೀ ವಿನಯರಾಜ
ಶ್ರೀ ಲಕ್ಷ್ಮೀನೃಸಿಂಹ ಶ್ರೀ ಮಧ್ವಾಚಾರ್ಯರು

1. || ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗತಿಶ್ಚುಂಚಿ ಚಂದ್ರ ಚಾಮರ ಚಾ
2. ರವೆ | ತೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
3. ಶಂಭವೆ | ಹರೇಲಲಾವರಾಹಸ್ಯ ದಂಷ್ಠ್ರಾದಂ
4. ಡಃ ಸಪಾತುನಃ || ಉದ್ಯತಾಮೇದಿನೀಯೈನ ಕಳಂಕಮಿವ ಯತ್ರ
5. ಸಾ | ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ||
6. || ೧೬೦೩ಕ್ಕೆ ಸಲುವ ದುಂದುಭಿ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫
7. ಲ್ಲ ಶ್ರೀಮತು ಶಂಭುಸುತ | ಅಂಬಿಕಾತನಯ | ಅಗ್ನಿಸಂಭವ |
8. ಪಣ್ಮುಖ ಕುಮಾರಸ್ವಾಮಿ | ತಾರಕಾಸುರಸಂಹಾರ ಪುಭಯ
9. ಕುಮಾರಧಾರಾತೀರ ಕುಕ್ಕೆ ಪುರನಿವಾಸ || ಭಕ್ತಾಭಿಷ್ಠ
10. ಫಲಪ್ರದಾಯಕ ಶ್ರೀ ಸುಬ್ರಹ್ಮಣ್ಯಸ್ವಾಮಿ
11. ಯವರ ಭಂಡಾರಕ್ಕೆ | ಸಮರ್ಪಿತದ ಭೂದಾನಶಾಸನ
12. ನದ ಬಿನ್ನವತ್ತಳೆ ಕ್ರಮವೆಂತೆಂದರೆ | ಸಿಂಧುಗೋವಿಂದ
13. ಹಿಮಕರಗಂಡ ಧವಳಾಂಕಭೀಮ ಮಣಿನಾಗಪುರವ
14. ರಾಧೀಶ್ವರ ಬರಿದು ಸಪ್ತಾಂಗಹರಣರಾದ ಕಾಂತ್ಯಪಗೋತ್ರ
15. ದ ಬೇಲೂರ ವೆಂಕಟಪ್ಪನಾಯಕರ ಪ್ರಪಾತ್ರರಾದ ಕೃಷ್ಣ
16. ಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿನಾಯಕರು ಕಾಶ್ಯ

ಹಿಂಭಾಗ—

17. ಪಗೋತ್ರದ ಅಪಸ್ತಂಬಸೂತ್ರದ ಯಜುಶ್ವಾಖ್ಯಾಯಿಕೆ
18. ಇದ ತೇಕೂರ ತಿಮ್ಮಯನ ಪಾತ್ರರಾದ ವೆಂಗಯ್ಯನ ಪುತ್ರರಾದ ತಿ

19. ಪೈಯ್ಯಗೆ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಪಾಲಿಸಿದಂಥಾ ಹೆ
20. ತ್ತಳಿಗೆನಾಡ ಹುಲುಸೆಮಂದೆ. ಡಿಗಿನ ಹಳ್ಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯ
21. ವಾದ | ವೆಂಕಟಾಪುರದಲ್ಲ ಕಲ್ಲರೆಗದ್ದೆ ಬ || ೧ || ಅದರಮೇಲಣ ಹಿಡವಳಿ
22. ಗದ್ದೆ ಬ ೧ || ೧ಂಪುಭಯಂತಟ್ಟ ಬ ೨ || ೧ಂ ಯರಡುವರೆ ಬಂಡಗಗದ್ದೆ
23. ಗೆ ಸಲುವ ಸಿದ್ಧಾಯದೇಶದ ನಾಣ್ಯ ಕಂದಾಯ ಗ ೨ || ಕಾಣಕೆಗೆ || ೧' ೨ ||
24. ಉಭಯಂಗ ೨ || ೨ಕ್ಕೆ ಸ್ವಾಮಿಯವರ ನಿತ್ಯಕಟ್ಟಳೆ ಅಮೃತಪ
25. ಡಿ ಪುರುಳಿ ೧ಕ್ಕೆ ಅಕ್ಕಿ ಬಳ್ಳಿ ೧ ರಲ್ಲು ವರಷ ೧ಕ್ಕೆ ಬಳ್ಳಿ ೨೬೦ಕ್ಕೆ ಕ್ರಯ ಹ
26. ಳತು ಗ ೧ || ೨ ಶುದ್ಧ ೧೫ ಲು ಮೃಷ್ಟಾಂನ ಸಮಾರಾಧನೆ ದಕ್ಷಣೆ ಸ
27. ಹ ಗ ೧೦ ದೀಪಾರಾಧನೆ ಪುತ್ನಾಹ ಚರಪು ಸಹಾ ಗ ೧೦ ಅಂತ್ರು ಹ
28. ಳತುಗ ೨ || ೧ ಅಯಿದು ಹೊನ್ನಿಗೆ ಸಲುವ ಹಾಂಗೆ ಯೀ ಭೂಮಿಯ
29. ಂನ್ನು ಸಹಿರಣ್ಣೋದಕ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಸಮರ್ಪಿಸಿದ ಭೂದಾ
30. ನ ಶಾಸನದ ಬಿನ್ನವತ್ತಳೆ | ಯಿದಕ್ಕೆ ಧರ್ಮಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯ
31. ಚಂದ್ರಾವನರೊ ನಿಲಶ್ಚ | ದ್ಯೌರ್ಭೂಮಿ ರಾಘೇಹೃದಯಂ ಯಮ
32. ಶ್ಚ | ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಪುರ್ವೇಚಸಂಧ್ಯೆ | ಧರ್ಮಸ್ಯ ಜಾನಾತಿ ನರ
33. ಸ್ಯವೃತ್ತಂ || ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೆ ದಾನಾಭೈರೋನ್ಮಪಾ
34. ಲನಂ | ದಾನಾತ್ಮಸ್ವರ್ಗಮವಾಪ್ನೋತಿ || ಪಾಲನಾದಚ್ಚುತಂ
35. ಪದಂ || ನರಸಾಕ್ಷಿಗಳು ನಾಡಗೌಡಗಳು ಸ್ಥಳದ ಶಾಸನಾಗ
36. ರು ||
37. ಗ್ರಾಮ
38. ದೇವರಿಗೆ || ತೆಕೂರ ತಿಪ್ಪಯ್ಯನವಪ್ಪಿತದ ಬಿನ್ನಹ
39. ಬ ೧೦ || ನಾಡಗೌಡಗಳ ಶ್ಯಾನಭಾಗರಸಾಕ್ಷಿ
40. ಬ್ರಂಹ್ಮ || ಸೌಭ್ರಾತೃಗಳಾ
- ಬಿನ್ನಹ ದ ನಾಗಪೈಯ್ಯ
41. ದಾಯ ಪೈ ದೈಯಗ
42. ಬ ೪ ನಾಲ್ಕು ಳ ಬಿನ್ನ ಹಾ
43. || ಕಂದ್ದು ಕೂರಿ ಪೆದಲಿಂಗ್ಗೆ ನ ವ್ರಾತಿನ ಶಾಸನಂ ವಿನ್ನಪಾಲು ||

Note.

This record is noticed as No. 308 on page 876 of the "Inscriptions of the Madras Presidency", Vol. II, by Mr. V. Rangācharya. It is a private grant made to the god Subrahmanya by a Brahman named Tipaiya, son of Vengayya, and grandson of Tēkur Timmaya of Kāśyapa gōtra and Āpastamba sūtra, who was learned in Yajus-sākhā. The grant consists of 2½ khaṇḍugas of land from the village Huluse mande. Ligina halli renamed as Venkaṭāpura which had been granted to Tipaiya by Venkaṭā-dri Nāyaka, son of Krishṇappa Nāyaka and grandson of Bēlūr Venkaṭappa Nāyaka, who is styled as Sindhugōvinda, Himakaragaṇḍa, Dhavaṭāṇka bhīma, lord of Maṇi-nāgapura and baridu saptāṅgaharaṇa. These titles are found in a number of inscriptions belonging to the Bēlūr chiefs (E.C. V Ag. 4, 9; Mg. 10).

The date of the record is given as Ś 1603 Dundubhi sam. Mārgasīra śu 15. But Ś 1603 is Durmati and Ś 1604 is Dundubhi. It is common in inscriptions to give the expired Śaka years and the current cyclic years. Thus the date corresponds to Monday, 4th December 1682.

Venkaṭādrināyaka appears to have been ruling the Bēlūr and Manjarābād taluks. He is referred to in E.C. V Mg. 10 and M.A.R. 1911 p. 54.

51

Another Copper-plate record at the same temple.

Two plates.

ಅದೇ ದೇವಸ್ಥಾನದ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.
ಎರಡು ಹಲಗೆಗಳು.

1ನೆಯ ಹಲಗೆ.—

1. ಶುಭಮಸ್ತು
2. ನಮಸ್ತುಂಗೇ ನಿರತ್ಯುಂಬಿ ಚಂ
3. ದ್ರಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾ
4. ರಂಭ | ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಹರೇರ್ಲೀ
5. ಲಾವರಾಹಸ್ಯ | ದಂಷ್ಠಾದಂಡಸ್ ಪಾಕುಸಃ | ಹೇಮಾದ್ರಿಕ
6. ಲಶಾಯತ್ರ | ಧಾತ್ರೀಭಿತ್ಯ ಶ್ರಿಯಂದದೌ || ಶ್ರೀಮತು ದೇವದೇವೋ
7. ಕ್ರಮ ದೇವತಾಸಾರ್ವಭಾಮ | ಅಖಿಲಾಂಡಕೋಟಿ ಬ್ರಂಹ್ಮಾಂಡನಾ
8. ಯಕಾ | ವೇದವೇದಾಂತ್ಯ ವೇದ್ಯ ಪುರಾಣಪುರುಷೋತ್ತಮ | ಉಮಾ
9. ಮಹೇಶ್ವರ ಪ್ರಿಯಪುತ್ರ ಕುಕ್ಕೆ ಪುರವರಾಧೀಶ್ವರರಾದ | ಸುಬ್ರಂಹ್ಮಂ
10. ಣ್ಯೇಶ್ವರಸ್ವಾಮಿಯವರ ಪಾದಾರವಿಂದದ ಸೇವೆಗೆ | ಸ್ಯನ್ನಿಶ್ರೀ ವಿಜಯಾಭ್ಯು
11. ದಯಶಾಲಿವಾಹನ ಶಕವರ್ಷಗಳು ೧೬೩೧ನೆ ವರುಷದ ಬಹುಧಾಂ
12. ನ್ಯ ನಾಮಸಂವತ್ಸರದ ಅಶ್ವೀಜ ಶು ೧೫ ಲೂ ಶ್ರೀಮದ್ಭಾಷಾಧಿರಾಜ ರಾ
13. ಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವ
14. ಮಹಾರಾಯರೈಯ್ಯನವರು | ಘನಗಿರಿ ಸುಂಹ್ಯಾಸನದಲು ರತ್ನ ಸುಂ
15. ಹ್ಯಾಸನಾರೂಢರಾಗಿ ಸ್ಥಿರನಾಂಬ್ರಾಜ್ಯಂಗೈಉತ್ತರಲು | ಸದಾಸಿವ ಗೋ
16. ತ್ರದ ಎಲಹಕನಾಡ ಪ್ರಭು ಯಿಂಮಡಿ ಕೆಂಪೆಗವುಡರವರ ಪೌತ್ರ
17. ರಾದ ಮುಂಮಡಿ ಕೆಂಪೆಗವುಡರವರ ಪುತ್ರರಾದ ಮುಂಮಡಿ
18. ದೊಡ್ಡವೀರಪ್ಪ ಗವುಡನು | ಸಮರ್ಪಿಸ್ತ ಗ್ರಾಮಶಾಸನದ ಕ್ರಮವೆ
19. ತಂತಂದರೆ ನನಗೆ ಸಂತಾನಾಭಿವೃದ್ಧಿಯಾಗಬೇಕೆಂದು ಭಕ್ತಿಪೂರ್ವ
20. ಕದಿಂದ ಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂಡನಾದಕಾರಣ ನಂನ ಮೇಲಣ
21. ಕೃಪಾಕಟಾಕ್ಷದಿಂದ ವಂಷಾಭಿವೃದ್ಧಿಯಾಗಲಿ ಯಂದು
22. ಕೃಪೆ ಮಾಡಿದಿರಾದ್ದರಿಂದಾ ನಾನು ಕೆಂಪವೀರೆಗಲುಡನು ಉಭಯ
23. ತ್ರರು ನಿಂಮ ಚರಣಾರವಿಂದದ ಸೇವೆಗೆ ಪಂಚಾಮೃತಭಿಕ್ಷೇಕ
24. ದೀಪಾರಾಧನೆ ಸಹಸ್ರನಾಮ ನೇವೇದ್ಯ ಅಂಗಪ್ರದಕ್ಷಿಣೆ ಮ
25. ಡಿ ಸ್ನಾನ ವಾಹನೋತ್ಸವ ಮಂಟಪದ ಸೇವೆ ಸಮಾರಾಧ
26. ನೆ ಮೊದಲಾದ್ದು ಸಾರ್ವಕಾಲವು ನಡೆಬೇಕೆಂದು ನನಗೆ ಅ
27. ಪ್ಪಣೆ ಪಾಲಿಸ್ತ ಮಾಗಡಿ ಸಿಮೆಗೆ ಸಲುವ ಹೊಂನಪ್ಪನ
28. ಬೇಡ್ರಹಳಿಗೆ ಪ್ರತಿನಾಮಧೇಯ ಸುಬ್ಬರಾಯಪುರ ಗೆ ೧೦೦

2ನೆಯ ಹಲಗೆ.—

29. ವರಹಾದ ಗ್ರಾಮವಂನು
30. ಭಕ್ತಿಪೂರ್ವಕದಿಂದ ತ್ರಿವಾ
31. ಚಕವಾಗಿ ಸಮರ್ಪಿಸ್ತನಾದಕಾರ

32. ಣ ಯೀಗ್ರಾಮಕೆ ಸಲುವ ಚತುಸ್ಸಮೆಯೊ
33. ಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣ ಆ
34. ಗಾಮಿ ಸಿದ ಸಾದ್ಯಂಗಳೆನಿಸಿಕೊಂಬ ಅಪ್ಪಭೋಗ ತೇಜ
35. ಸ್ವಾಮ್ಯಂಗಳು ಸಹಿತವಾಗಿ ನಿಮ ಪಾದಾರವಿಂ
36. ದದ ಸೇವೆಗೆ ಸಮರ್ಪಣೆಯಾಗಿ ಆಗುಮಾಡಿಕೊಂ
37. ಡು ನಮ ಉಭಯತ್ರರಿಗು ಪುತ್ರಪೌತ್ರಪಾರಂಪರೈ
38. ವಾಗಿ ಯಿಷ್ಟಾಭೀಷ್ಟಗಳ ಪಾಲಿಸಿ ನಿಮವರ ಪುತ್ರನಾದ ಕೆ
39. ಪ ವೀರೇಗವುಡನು ನಾನು ನಿಮ ಚರಣಾರವಿಂದದ ಸೇವೆಗೆ
40. ತಗುಲಾಗಿಯಿಥೇವೆಯಾದಕಾರಣ ಹೇಗೆ ರಕ್ಷಿಸಬೇಕೋ ಆ
41. ಕರ್ತವ್ಯ ನಿಮ ಪಾದದು | ಸಮರ್ಪಿಸ್ತ ತಾಂಬ್ರ ಶಾಸನಾ||
42. ದಾನಪಾಲನಯೋರ್ಮದ್ಯೆ || ದಾನಾಭ್ರೇಯೋನಪಾಲನಂ||
43. ದಾನಾತ್ವರ್ಗಮವಾಪೋತಿ | ಪಾಲನಾದಚ್ಯುತಂಪದಂ||
44. ಏಕೈವ ಭಗಿನೀಲೋಕೇ | ಸರ್ವೇಶಾಮೇವ ಭೂಭುಜಾಂ||
45. ನಭೋಜ್ಯಂ ನಕರಗ್ರಾಂಹ್ಯ | ದೇವದತ್ತಾವಸುಂಧರಾ||
46. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ | ಪರದತ್ತಾನು ಪಾಲ
47. ನಂ | ಪರದತ್ತಾಪಹರೇಣ | ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಭವೇ
48. ತ್ || ಗಂಜ್ಯಂತೇ ಪಾಂಸವೇ ಭೂಮಿಃ | ಗಂಜ್ಯಂತೆ
49. ಜಲಬಿಂದವಃ | ನಗಂಜ್ಯಂತೆ ವಿಧಾತ್ರಾಪಿ | ಬ್ರಂಹ್ಮ
50. ಸಂಸ್ಥಾಪನಾಫಲಂ || ಜಿಯ್ಯಪೋಗಿದಪಶ್ಚೈವ |
51. ನಾಚಪೋ ಕೆಂಪನಾಚಪಃ | ಹಿರಿಯಕೆಂಪ
52. ಮಹೀಪಾಲ | ಯಿಂಮಡಿ ಕೆಂಪಭೂವರ |
53. ಮುಂಮ್ಮಡಿ ಕೆಂಪಧೀರಶ್ಚ ವೀರಭೂಪಾ
54. ಲ ಚಂದ್ರಮಾಃ || ಕೆಂಪವೀರನೃಪಾಲ
55. ಶ್ಚ ಸುಪುತ್ರಃ ಕುಲದೀಪಕಾಃ

Transliteration.

I Plate—

1. śubham astu
2. namaastunga-siraś-chumbi cham-
3. dra chāmara-chāravē | trailōkya-nagarā-
4. ram̐bha | mūla-stam̐bhāya Śam̐bhavē | Harēr-li-
5. lā-Varāhasya | dāms̐htrādam̐das sapāku saḥ | Hēmādri ka-
6. laśāyatra | dhātrī-chhatra śriyam̐ dadau || śrīmatu dēva-dēvō-
7. krama dēvatā sārvaabhauma | akhilāṁḍa kōṭi bram̐hmāṁḍa nā-
8. yaka | Vēda vēdāmtta vēdya purāṇa Purushōttama | Umā-
9. mahēśvara priya-putra Kukkepuravarādhīśvararāda | Subram̐ham̐-
10. nyēśvara svāmiyavara pādāravim̐dada sēvege svasti śrī vijayābhyu-
11. daya Śālivāhana Śakavarsham̐gaḷu 1601 ne varushada Bahudhām̐-
12. nya nāma sam̐vatsarada Āśvīja śu 15 lū śrīmad d rājādhirājā rā-
13. japaramēśvara śrīvīrapratāpa śrīvīra Śrīranga rāya-dēva
14. mahārāyaraīyyanavarū | Ghanagiri-sum̐hvāsanadalu ratna sum-
15. hvāsanārūḍharāgi sttira-sam̐brājyam̐ gaiū ttiralu | Sadāśīva gō-

16. trada Elahakanāḍa prabhu Yiṁmaḍi Kempegauḍaravara pautra-
17. rāda Muṁmaḍi Kempegauḍaravara putrārada Muṁmaḍi
18. Doḍḍavīrappa gauḍanu | samarppista grāma śāsanada kramave-
19. mtemdare nanage saṁtānābhivṛiddhiyāgabēkemdu bhaktipūrva-
20. kadimda prārttane māḍikomḍenāḍakāraṇa naṁna mēḷaṇa
21. kṛipākataḱshadimda vaṁshābhivṛiddhiyāgali yaṁdu
22. kṛipe māḍidirāddarimda nānu Kempavīre gauḍanu ubhaya-
23. traru niṁma charaṇāravimḍada sēvege paṁchāmṛutābhishēka
24. dīpārādhane sahasranāma nēvēdya aṁgapradakshiṇe mā-
25. ḍi snāna vāhanōtsava maṁṭapada sēve samārāḍha-
26. ne modalāddu sārvaḱālāu naḍebēkemdu nanige a-
27. ppaṇe pālista Māguḍi-sīmege saluva Hoṁnappana
28. Bēḍrahaḷige pratināmadhēya Subbarāyapura ga 100

H Plate—

29. varahāda grāmavaṁnu
30. bhaktipūrvakadimda trivā-
31. chakavāgi samarppiste nāḍakāra-
32. ṇa yigrāmake saluva chatussīme yo-
33. ḷaguḷḷa nidhi-nikshēpa-jala-pāshāṇa akshīṇi ā-
34. gāmi sida sādyaṁgaḷenisikkom̐ba ashta-bhōga-tēja
35. svāṁmyaṁgaḷu sahītavāgi niṁma pādāravim-
36. ḍada sēvege samarppaṇeyāgi āgumāḍikom-
37. ḍu naṁma ubhayatrarigu putra-pautra-pāraṁparya-
38. vāgi yishṭābhishṭagaḷa pālisi niṁma varaputranāḍa Kem-
39. pavīregauḍanu nānu niṁma charaṇāravimḍada sēvege
40. tagulāgi yidhēveyāḍakāraṇa hēge rakshisaḱēkō ā
41. kartavya niṁma pādadu | samarppista tāṁbra śāsanā |
42. dāna-pālanayōr-madhyē | dānā-chhrēyōna pālanaṁ |
43. dānāt-svargam avāpnōti | pālanad achyutaṁ padam |
44. ēkaika bhaginī lōke | sarvēshām ēva bhūbhujām |
45. na bhōjyā na kara grāṁhya | dēvadattā vasuṁdharā |
46. svadattā dviguṇam puṁnyam | paradattānu pāla-
47. nam | paradattāpahārēṇa | svadattam nishphalam bhavē-
48. t | gaṁnyaṁte pāṁsavō bhūmēḷ | gaṁyaṁte
49. jalabimḍavaḷ | na gaṁyaṁte Vidhātrāpi Braṁhma
50. samsthāpanāphalam | Jiyyapo-Giḍapaśchaiva |
51. Nāchapo Kempanāchapah | Hiriya Kempa
52. mahīpāia | Yiṁmaḍi Kem̐pabhūvara |
53. Muṁmmaḍi Kempadhīraścha Virabhūpā-

54. lachemdramâḥ || Kempavīranripāla-
55. ścha suputraḥ kuladīpakāḥ

Note.

This record registers the grant of the village Honnappana Bēdarahalli, renamed as Subbarāyapura, of the income of 100 varahas, for panchāmṛitābhishēka, dīpārādhane sahasranāma, food offerings, angapradakshine, maḍisnāna and vāhanōtsava of the god Subrahmanya at Kukke. The donor is Doḍḍavīrappagaṇḍa, son of Mummaḍi Kempagaṇḍa and grandson of Yimmaḍi Kempagaṇḍa of Sadāśiva gōtra, lord of Elahaka nāḍu. The record ends with the genealogy of the Elahanka chiefs, which is as follows: Jiyapa, Giḍapa, Nāchapa, Kempanāchapa, Hiriyakempa mahīpāla, Yimmaḍi Kempa Bhūvara, Mummaḍi Kempa, Virabhūpāla and Kempa Vīramahīpāla.

The date of the record is given as Ś 1631 Bahudhānya Āśvija su. 15. But Bahudhānya fell in Ś 1620 and not in Ś 1631. If we take the cyclic year as correct, the date corresponds to Sunday, 9th Oct. 1698 A.D. and if we take the Śaka year as correct, the date corresponds to Friday, 7th Oct. 1709 A.D. But Srīrangarāya was not ruling at Ghanagiri on either of the dates. These dates are too late for his reign. The date of the record is thus incorrect. But the genealogy given in the record is quite in accordance with that found in many other inscriptions (see E.C. IX Bn. 1; Ma. 1, 2, 3, 4, 5, 8; XII Kl. 12). Is the record a spurious one? Or was it the custom of the later Pālleyagārs to mention some overlord even though they had none? There is a record on stone (E.C. IX Ma; 42) dated in 1712 A.D. belonging to Mummaḍi Kempavīrappagaṇḍarayya which mentions Srīrangarāya as ruling at Ghanagiri. So it is possible to suppose that it was the custom of the day and we may take the present record as genuine.

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Copper-plate record in the Sampuṭa Narasimhasvāmi matt at the same place.

Single Plate.

ಅದೇ ಊರಿನಲ್ಲಿ ಸಂಪುಟ ನರಸಿಂಹಸ್ವಾಮಿ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ

ಮೇಲ್ಭಾಗ ಹೋಗಿದೆ.

ಮುಂಭಾಗ—

1. ವರಾಹಸ್ಥದಂಷ್ಟಾದ
2. ತ್ರಿಭತ್ತ್ರಿಯಂ ದಧಾ || ಸ್ವಸ್ತಿ ತ್ರೀ ವಿಜಯಾಭ್ಯು
3. ಗಳು ಂಜಲಗಿ ನೆ ನಡವಂತಾ ವಿಕಾರಿನಾಮ ಸಂವತ್ಸರದ
4. ಮತ್ತು ಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಣ್ಯದ ಸಂಪುಟ ನರಸಿಂಹದೇವರಿಗೆ ಆತ್ಮೀಯ
5. ಸೂತ್ರಯಜುಶಾಖಾಧ್ಯಾಯರು ಸೋಮವಂಶೋದ್ಭವರಾದ ಅರಿವೀಟಿ ರಂಗ
6. ರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಳರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ತ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾ

7. ಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ದೇವಮಹಾರಾಯರಯ್ಯರವ
8. ಲಾಞ್ಛರಿ ಸ್ಥಲದಲ್ಲಿ ರತ್ನ ಸಿಂಹಾಸನಾಧ್ಯಕ್ಷರಾಗಿ ಪುಣ್ಯಸಾಮ್ರಾಜ್ಯವಾಳುತಲು ಶ್ರೀಮ
9. ಸುಬ್ರಂಹ್ಮಂಜ್ಯದ ಸಂಪುಟನರಸಿಂಹ್ಯದೇವರಿಗೆ ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ಥಂಬ ಸೂತ್ರ
10. ಶಾಖಾಧ್ಯಾಯರು ಸೋಮವಂಶೋದ್ಭವರಾದ ಆರಿವೀಟಿ ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪು
11. ಗೋಪಾಲರಾಜಯ್ಯರವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀ
12. ರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯದೇವಮಹಾರಾಯರಯ್ಯನವರು ಸಮರ್ಪಿಸ್ತ ಭೂ
13. ದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ಬೇಲೂರುಸ್ಥಲಕೆ ಸಲುವ ಮಾನಿನಾಡವಳಗೆ
14. ಣ ಹಲಸೂರ ಗ್ರಾಮಕ್ಕೆ ಯಲ್ಲಿ ಚತುಶ್ರೀಮವಿವರ ಜೊಸುಮಾವಿನ ಹಳಗೆ ಮೂ
15. ಡಲು ಕಾರಗೊಡಿಗೆ ಪಶ್ಚಿಮ ಹೊಸಹಳ್ಳಿಗೆ ಉತ್ತರ ಹಳವೂರಿಗೆ ದಕ್ಷಿಣ ವಾಸಿಂಹ
16. . . . ಗ್ರಾಮದ ಯಾತಥಾ ವಿಧಿ ಪುಂಜ್ಯಕಾಲದಲ್ಲಿ ಸಹಿರಂಜ್ಯೋದಕದಾನ
17. ಧಾರಾಪೂರ್ವಕವಾಗಿ ಶ್ರೀ ವೆಂಕಟೇಶ್ವರಪ್ರೀತಿಯಾಗಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ಧಾರ
18. ದತ್ತ ಮಾಡಿದ್ದೆವಾದಕಾರಣ ಆ ಹಲಸೂರಗ್ರಾಮದ ಯಲ್ಲಿ ಚತುಶ್ರೀಮಾಂ
19. ತದಲ್ಲಿದ್ದ ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷೀಣಾಗಾಮಿ ಸಿದ್ಧನಾಧ್ಯಂಗ
20. ಳೆಂಬ ಅಪ್ಪಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಂಗಲು ದಾನಾ

ಹಿಂದಾಗ—

21. ಲುವಂತಾ
22. ಆಗ್ರಾಮದ ಫಲದಿಂದ ದೀಪಾ
23. ಮಾರಾಧನಾದಿ ಸತ್ಕರ್ತವ್ಯಗಳನು ನಡೆಸುತ ಆ
24. ಗಿ ಅನುಭವಕ್ಕೆ ತಂದು ಭಕ್ತನಾದ ನನಗೆ ಪ್ರಸನ್ನನಾಗಬೇಕೆ
25. ತ್ತುಕ್ಕೆ ಸುಬ್ರಂಹ್ಮಂಜ್ಯದ ಸಂಪುಟನರಸಿಂಹ್ಯದೇವರಿಗೆ ಶ್ರೀಮತ್ಸ
26. ಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯವರ್ಯರಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ನಿದ್ಧಾಂತ
27. ತಿಷ್ಠಾಪನಾಚಾರ್ಯರಾದ ಸಕಲ ಸುರನಿಕರ ವಕುಟಮಣಿ ರಂಜಿತ
28. ತ್ರಿಮಂ ಸ್ತುತಿಸಿಂಹ್ಯದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರಾದ ಶ್ರೀಮದ್ವಿದ್ಯಾಧಿ
29. ರಾಜತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ವರದರಾಜ ತೀರ್ಥ ಶ್ರೀಪಾದಂ
30. ಗಳವರ ಮುಂತಿಟ್ಟು ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ಥಂಭಸೂತ್ರ ಯಜುಶಾಖಾಧ್ಯಾಯರು
31. ಸೋಮವಂಶೋದ್ಭವರಾದ ಆರಿವೀಟಿರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೌತ್ರರು ಗೋಪಾಲರಾಜಯ್ಯರವರಿ
32. ಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ
33. ದೇವ ಮಹಾರಾಯರಯ್ಯರವರು ಸಮರ್ಪಿಸಿದ ಭೂದಾನ ಧರ್ಮಶಾಸನ || ದಾನ ಪಾಲನಯೋ
34. ಮುಢ್ಯೆ ದಾನಾಭೇಯೋನುಪಾಲನಂ ದಾನಾತ್ಮರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ
35. ಪದಂ ಏಕೈವ ಭಗಿನೀಲೋಕೇ ಸರ್ವೇಷಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ
36. ವಿಪ್ರದತ್ತಾ ವಸುಂಧರಾಂ | ಸ್ವದತ್ತಾಂ ಪರದತಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿ
37. ರ್ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ | ಸ್ವದತ್ತಾಬ್ಜಗುಣಂ ಪುಣ್ಯಂ ಪ
38. ರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಶ್ರೀರಾಮ

Transliteration.

Front—

1. varâhasya damshtâ da
 2. trî chhatraśriyam dadhau || svasti śrî vijayâbhyu
 3. galu 1581 ne naḍavamtâ Vikâri nâma samvatsarada
 4. mat-Kukke Subrahmanyaada Sampuṭa-Narasimha devarige
- Âtrêya

5. sūtra Yajusākhādhyâyaru Sōmavamśōdbhavarāda Ārivīti Raṁga . . .
6. ravarige pautraru Gōpālarājayyaravarige putrarāda śrīmad-rājādhirāja rā-
.
7. mēśvara śrī vīrapratāpa śrī vīra Śrīraṁgarāyadēvamahārāyarayyarava-
.
8. lāpuri sthaladalli ratna simhāsanādhyaksharāgi pruthvī-sāmrājyavālu
talū śrīma
9. Subrahmaṁṇyada Samputa Narasiṁhya dēvarige Ātrēya-gōtrāpastmaba
sūtra
10. śākhādhyâyaru Sōmavamśōdbhavarāda Aravīti Raṁgaparājayyaravarige
pu
11. Gōpālarājayyaravarige putrarāda śrīmad rājādhirāja-rāja-paramēśvara
śrī vīra-
12. rapratāpa śrī vīra Śrīraṁgadēva mahārāyarayyanavarū samarpista bhū-
13. dāna dharmasāsana kramavemtemdare Bēlūru sthalake saluva Mānināda
valaga-
14. ṇa Halasūra grāmakke yalle śatuśśīma vivara Bosumāvinahālige mū-
15. ḍalu Kāragoḍige paśchima Hosahālige uttara Haḷivūrige dakshīṇa
vānimha-
16. grāmada yītathā vidhi puṁnyakāladalli
sahiramṇyōdaka dāna
17. dhārā pūrvakavāgi śrī Veṁkatēśvara prītiyāgi śrī Krushṇārpaṇavāgi dhārā-
18. datta mādīddevādakāraṇā Halasūra grāmada yalle chatuśśīmām-
19. tadallidda nidhi-nikshēpa-jala-pāshāṇa akshīṇāgāmi siddha sādhyamga-
20. ḷemba ashṭa bhōga tēja svāmṇyamgaḷu dānā

Back—

21. luvamṭa
22. ā grāmada phaladimda dīpā
23. mārādhānādi satkartavyagaḷanu naḍasuta ā
24. gi anubhavaḷke tamdu bhaktanāda nanage prasannaṇāga-
bēk
25. t-Kukke Subrahmaṁṇyada Samputa Narasiṁhya-dēvarige
śrīmat pa-
26. hamsa parivrājākāchāryyavaryyarāda śrīmad Vaishṇava
siddhānta
27. tiṣṭhāpanāchāryyarāda sakala sura-nikara makuta maṇi
raṁjita
28. trimam Nrusiṁhya dēvara divya śrīpāda padmārādhakarāda śrīmad-
Vidyādhi-

29. rāja tīrtha śrīpādaṅgaḷa karakamala samjātarāda Varadarāja tīrtha śrī
pādam-
30. gaḷavara mumtiṭṭu Ātrēya gōtrāpastambha sūtra Yajuśśākhādhyāyaru
31. Sōmavaṃśōdbhavarāda Āravīṭi Raṅgapa rājayyaravarige paṭṭararu
Gōpalarājayyaravari-
32. ge putrarāda śrīmad-rājādhirāja rāja paramēśvara śrīvīra pratāpa śrīvīra
Śrīraṅgarāja
33. dēva mahārāyarayyaravaru samarpisida bhūdāna dharmasāsana dāna-
pālanayō-
34. r madhye dānāchhrēyōnupālanam dānāt svargam avāpnōti pālanād
achyutam
35. padam ēkaiva bhaginī lōkē sarvēśhām ēva bhubhujaṃ nabhōjyā
nakaragrāhyā
36. vipra-dattā vasumdharam ! svadattam paradatam vā yō harēta vasumdha-
ram shashti
37. r varsha sahasrāṇi viśṭāyām jāyatē krimi ! svadattā dviguṇam
puṇṇyam pa-
38. ra-dattānupālanam paradattāpa hārēṇa śvadattam nishphalam bhavēt
śrī Rāma

Note.

In the prakāra of the same Kukke Subrahmanyaśvāmi temple, to the south, is a small temple dedicated to the god Narasimha known as Śamputa Narasimhaśvāmi. The temple consists of only a small vestibule and a śukanāsi. The building appears to be a later addition and may belong to about the 17th century A.D. There is also a matt attached to the temple known as Samputa Narasimhaśvāmi matt and the matt conducts the same kind of worship to the god Narasimha as is done in the Subrahmanya temple. The pedigree of the svāmis as supplied by the agent of the matt is thus: (1) Aniruddha tīrtha, (2) Varāhatīrtha, (3) Vāgiśatīrtha, (4) Viśvēśa tīrtha, (5) Venkaṭēśa tīrtha, (6) Vākyaādhīśatīrtha, (7) Vidyāpatitīrtha, (8) Vāsudēvatīrtha, (9) Vāmanatīrtha, (10) Vēdavyāśatīrtha, (11) Vaikuṇṭha-valla-
bhatīrtha (12) Vijñānatīrtha, (13) Vimalātmatīrtha, (14) Vibudhēśa tīrtha, (15) Vēda-
garbhatīrtha, (16) Vēdapūjyatīrtha, (17) Vēdēśatīrtha, (18) Vidyādhirājatīrtha, (19) Varadarājatīrtha, (20) Vidyānidhitīrtha, (21) Vēdāntanidhitīrtha, (22) Vidyā-
dhipatitīrtha, (23) Viśvapūjyatīrtha, (24) Viśvavandyatīrtha, (25) Viśvādhipati
tīrtha, (26) Viśvapatitīrtha, (27) Viśvādhiśatīrtha, (28) Vidyādhīśatīrtha, (29)
Vidyāvallabhatīrtha, (30) Vēdarājatīrtha, (31) Vidyārājatīrtha, (32) Vidyāpūrṇa
tīrtha, and (33) Vyāśatīrtha. The present svāmi of the matt is the illustrious
Viśvajñatīrtha śrīpādaṅgaḷavaru. There are about 17 brindāvanas of the past

svāmis at the place Kukke and according to the list supplied by the agent of the matt the brindāvanas of other svāmis are at various other places. The matt is said to have been an independent matt like those at Udupi, Nanjangūd and Sōsale.

The present record belongs to the reign of Śrīrangarāya, the last of the Vijayanagar rulers. He was ruling the kingdom from Bēlūr when he made this grant. The grant, which consists of the village Halasūru in Mānināḍu belonging to Bēlūru-sthala, is made to Varadarājatīrtha, disciple of Vidyādhiraṇya tīrtha, worshipper of the lotus feet of the god Narasimha, for conducting worship, etc., of the god Samputāda Narasimha. The genealogy of Śrīrangarāya and the boundaries of the village granted are also given.

The date of the record is given as Ś 1587 Vikāri sam. corresponding to 1659 A.D. Other details of the date are lost. Varadarājatīrtha of the present record is the 19th svāmi in the pedigree of the matt. His date is probably the latter half of the 17th century A.D.

53

Another copper plate record in the Samputa Narasimhasvāmi temple at the same place, Kukke.

Single plate : The plate is broken into two pieces.

ಕುಕ್ಕಿ ಸುಬ್ರಹ್ಮಣ್ಯದ ಸಂಪುಟ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ತಾಮ್ರ ಶಾಸನ.

ಒಂದು ಹಲಗೆ, ಹಲಗೆ ಮಧ್ಯಕ್ಕೆ ಸರಿಯಾಗಿ ಒಡೆದಿದೆ.

ನೂರ್ಯ ವಡಗರೆ ನಾಮ ಚಂದ್ರ

ಶ್ರೀ ರಾಮಾಯನಮಃ

ಮುಂಧಾಗೆ—

1. ನಮಸ್ತುಂಗಿ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಭಾಯ ಶಂಭವೆ! ಹರೇಲಿಲಾವರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾ ದಂಡಸ್ವಪಾತುವಃ! ಹೇಮಾದ್ರಿಕಲ
3. ಶಾಯತ್ರಧಾತ್ರಿ ಛತ್ರ ಶ್ರಿಯಂದಧೌ|| ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶ
4. ಕವರ್ಷಂಗಲು ಂಜಲಲ ರ ವಿಶ್ವಾವಸು ನಾಮಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ೧೮ ಶ್ರೀಮತ್ಯುಕ್ತೆ
5. ಸುಬ್ರಹ್ಮಣ್ಯದ ಸಂಪುಟದ ನರಸಿಂಹ ದೇವರಿಗೆ ಆತ್ರೇಯಗೋತ್ರಾಪಸ್ತಂಬನೂತ್ರಯ
6. ಸೋಮ ವಂಶೋದ್ಭವರಾದ ಆರಿವಿಟಿ ರಂಗಪರಾಜಯ್ಯರವರಿಗೆ ಪೋತ್ರ
7. ರಾಜಯ್ಯನವರಿಗೆ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ
8. ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯರವರು ವೇಲಾಪುರಿ ಸ್ಥಲದಲ್ಲ ರತ್ನ
9. ಪ್ರಿಥ್ವಿ ಸಾಂವ್ರಾಜ್ಯವಾಳುತ್ತಿರಲು ಶ್ರೀಮತ್ಯುಕ್ತೆ ಸುಬ್ರಹ್ಮಣ್ಯದನ
10. ಯಜುಶಾಖಾಧ್ಯಾಯ
11.
12. ಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವಿರಪ್ರತಾಪ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರು
13. ರು ನಮರ್ಪಿಸ್ತ ಭೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ.
14.
15. ವಳ್ಳಿಗೆ ಉತ್ತರ ಕಿರುಹಾಣಿಗೆ ದಕ್ಷಿಣ
16. ಗೊಂಗೆ ಗ್ರಾಮವ! ಸ್ಥಲದ ನಾರಾ ಗದೆಸ್ಥಲ

17. ಉಂಬಳಿಕೆ ಹೊರತಾಗಿ ನಿಂತ ಹೆರಗೊವೆ ಗ್ರಾಮದಲ್ಲ
18. ನೈಸಿಂಹ್ಯ ದೇವರಗೆ ದೀಪಾರಾಧನೆ ನೈವಿದ್ಯಕ್ಕೆ ವಂದು ಭಾಗ | ಭಾರದ್ವಾಜಗೋತ್ರ
19. ಯಜುಶಾಖಾಧ್ಯಾಯರನು
20.
21. ಲಕ್ಕುಮತರ ರೊನವದಾನ

ಹಿಂಭಾಗ—

22. ಸುಬ್ರಂಹ್ಮಣ್ಯ
23. ದುಡು ಅನ್ನಸತ್ರ

Note.

This copper plate record is broken into two pieces and is very much worn out so that a number of letters in the inscription are lost. Hence the record is imperfect. It belongs to the reign of Śrīrangarāya of Vijayanagar, who is stated as ruling in Vēlāpuri (or Bēlūr). The record appears to register a grant by him of a portion of the village Heraggove for the lights and food offerings of the god Sampuṭa Nāra-simha, and another portion for the livelihood of the temple servants and for free distribution of food.

The date of the record is given as Ś 1588 Viśvāvasu sam. Chaitra śu 1 Viśvāvasu fell in Ś 1587. Taking this as correct, the date corresponds to Tuesday, 7th March 1665 A.D.

54

Another copper plate record at the same Subrahmanya temple.

Single plate.

ಸುಬ್ರಹ್ಮಣ್ಯ ದೇವಸ್ಥಾನದಲ್ಲರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನ.

ಒಂದು ಹಲಗೆ.

ಶುಭಮನ್ತು

ಮುಂಭಾಗ—

1. ||ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯಾಯ ಶಾಲಿವಾಹನ
2. ಪಕವರುಷ ೧೫೯೫ ನೆಯ ಪ್ರಮಾಧಿ ಸಂವತ್ಸರ
3. ದ ಮಾರ್ಗಶಿರ ಶು ೧೫ ಯು ಸ್ಥಿರವರದಲ್ಲು ಶ್ರೀಮಂ
4. ನೈಹಾದೇವ ದೇವೋತಮ ದೇವತಾಸಾರ್ವಭೌಮ
5. ನಕಲಸುರಮಕುಟ ಮಂಡೀಶ(ತ)ಚರಣ ಶರಣಾಗತ
6. ವಜ್ರಪಂಜರ ನಿರತಾನ್ನದಾನ ವಿನೋದಿಯಾದ | ಕುಕ್ಕೆ
7. ಸುಬ್ರಂಹ್ಮಣ್ಯ ಸ್ವಾಮಿಯವರ ಭಂಡಾರಕ್ಕೆ ಕೊಲ್ಲ
8. ಮೊಗರ ಶಂಕರದೇವಿ ಬಲ್ಲಾಳಿಯು ಕೊಟ್ಟ ಬಿನ್ನವತ್ತಳಿ
9. ಕ್ರಮವೆಂತೆಂದರೆ | ತಲೆ | ಗೋವಾಲಯಗಳು | ದೇವರ
10. ಸಂನಿಧಿಯಲ್ಲಿ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ತಮ ಹೆಸರಲು
11. ನಡವವೊಂದು ನಂದಾದೀಪ್ತಿ ಬಗ್ಗೆ ಮಂಗಲೂರ ಸಲಿಕೆ |
12. ಯಕ್ಕೇರಿಗೆ ಲಕ್ಕು ನರಸಿಪುರಗ ೧೨ ವರಹ ದೇವರ ಭಂ

13. ಡಾರಕ್ಕೆ ಕೊಟ್ಟ ದಲಿಲೂ ಬಗೆ ಹನೆರಡು ವರಹ
14. ನು ಭಂಡಾರದಿಂದ ನಾನು ತೆಗೆದುಕೊಂಡೆನಾಗಿ | ಯೀ
15. ಹೊನ್ನಿನ ಬಡಿಯಿಂದ ನಡವ ನಂದಾದೀಪ್ತಿ ಬಗ್ಗೆ
16. ಕಾಲ ರಕ್ಕೆ ಬಡಿ ಬಗೆಯಲ್ಲಿ ನಾನು ಕೊಟ್ಟು ಬಾಹ
17. ದು ಯೆಳ್ಳೆಂಣೆ ಹಾನೆ ಖಿ ಮೂವತ್ತಾರು ಹಾನೆ |

ಹಿಂಭಾಗ—

18. ಯೆಂಣೆಯನು ಕಾಲಂಪ್ರತಿಯಲು ನಂನ
19. ಸಂಶಾ (ತಾ) ನ ಪಾರಂಪರೆಯಾಗಿ ಕೊಟ್ಟುಬಾ
20. ಹೆನು ಯೆಂದು ಕೊಟ್ಟ ಬಿನವತ್ತಳೆ | ಶಂಕರ
21. ದೇವಿ ಬಿನಹ
22. ಂಮತ್ತಂಯೀತಥಾತಿಥಿಯಲೂ ತೆಗೆದು ಕೊಂಡದು |
23. ಗೋಪಾಲಯ್ಯಗಳ ಮೈದುನ ರುಕುಮಯನ ಮಗ ಕ್ಕುಷ್ಟಯ
24. ನು ತನ ಹೆಸರಲಿ ನಡೆವ ವಂದು ಹಾನೆ ಅಕ್ಕಿಯ
25. ಅಮೃತಪಡಿ ಬಗೆ ಕಾಣಿಕೆ ಮಾಡಿದ್ದು ಯಕ್ಕೆ
26. ರಿ ಗ ಲಕ್ಕೆ ಸಲುವ ನರಸಿಪುರ ಗೆ ೧೨ ಹನೆರಡು
27. ವರಹಂನೂ ನಾನು ತೆಗೆದು ಕೊಂಡೆನಾಗಿ | ಯೀ ಹ
28. ಣವಿನ ಹೊನ್ನ ಬಡಿ ಬಗೆಲೂ ನಾನು ಕೊಟ್ಟು
29. ಬಾಹದು ದಿನ ರಕ್ಕೆ ಬೆಳೆತಿಗೆ ಅಕ್ಕಿ ಹಾನೆ ೧ ಲೂ
30. ವರುಷ ರಕ್ಕೆ ಹಾನೆ ಖಿಂಕೆ ಸಲುವ ಮುಡಿ | ಹಾ
31. ನೆ ೪ಂಕೆ ಮುಡಿ ೧ ಲೂ ಮುಡಿ ೯ ವಂಭತ್ತು ಮುಡಿ
32. ಅಕ್ಕಿಯನೂ ಕಾಲಕಾಲಂಪ್ರತಿಯಲ್ಲೂ ನಂನ ಸಂ
33. ತಾನ ಪಾರಂಪರೆಯಾಗಿ ಕೊಟ್ಟು ಬಾಹನು |
34. ಎಂದು ಕೊಟ್ಟ ಬಿನವತ್ತಳೆ | ಶಂಕರದೇವಿ
35. ಬಿನಹ ಯೀ ಯೆರಡು ಬಗೆ ಹಣವಿನ
36. ಬಡಿಯನುಯಂನ ಕಂಬಳ ಗದೆಯಿಂದ ನಡಸಿ
37. ಬಾಹನು ಶಂಕರದೇವಿ ಬಿನವಮ

Transliteration.

śubhamastu

Front—

1. svasti śrī jayābhyudaya Śālivāhana
2. Shaka varusha 1595 neya Pramāthi samvatsara-
3. da Mārgasīra śu 15 yu Sthiravaradallu śrīmaṇ-
4. n mahādēvadēvōtama dēvatā sārvaabhauma
5. sakala sura makuta maṇḍīśa(ta)charaṇa śaraṇāgata-
6. vajrapaṇjara niratāṇa-dāna-vinōdiyāda | Kukke
7. Subraṇhmaṇe svāmiyavara bhaṇḍārakke Kolli
8. mogara Saṃkaradēvi Ballālatiyu koṭṭa biṇnavattale
9. kramavemtemdare | tale | Gōvāliyagaḷu | dēvara
10. saṃnidhiyalli āchaṇḍrārkaṇvāgi taṃma hesaralu

11. naḍava vomḍu naṁdāḍipti bagge Maṁgalūra salike¹
12. yikkēri ga 8 kke Narasipura ga 12 varaha dēvara bhaṁ-
13. ḍārake koṭṭa ḍaliū bage haṁneraḍu varaha-
14. nu bhaṁḍāradimḍa nānu tegadukomḍenāgi¹yī-
15. hoṁnina baḍiyimḍa naḍava naṁdāḍipti bagge
16. kâla 1 kke baḍi bageyalli nānu koṭṭu bâha-
17. ḍu yelyemṇe hâne 36 mûvattâru hâne¹

Back—

18. yemṇeyanu kâlampratiyalu naṁnna
19. samśâ (tâ) na pâraṁpareyâgi koṭu baṁ-
20. denu yemḍu koṭa biṁṇavataḷe¹ Śaṁkara
21. dēvi biṁṇaha
22. O mattaṁ yī tathâ tithiyalū ttegaḍu komḍadu¹
23. Gōpālayyugaḷa maiduna Rukumayana maga Krushṇaya-
24. nu taṁna hesarali naḍava vaṁḍu hâne akkiya
25. amrutapaḍi bage kâṇike māḍiddu Yikke-
26. ri ga 8 ke saluva Narasipura ga 12 haṁneraḍu
27. varahaṁnū nānu tegadukomḍenāgi¹ yī ha-
28. ṇavina hoṁna baḍi baḡelū nānu koṭṭu
29. bāhaḍu dina 1 ke beḷatige akki hâne 1 lū
30. varusha 1 ke hâne 360 ke saluva muḍi¹ hā-
31. ne 40 ke muḍi 1 lū muḍi 9 vaṁbhattu muḍi
32. akkiyanu kâlam pratiyallū naṁna saṁ-
33. tāna pâraṁpareyâgi koṭṭu bāhenu
34. emḍu koṭṭa biṁṇavattaḷe Śaṁkaradēvi
35. biṁṇaha yī yeraḍu bage haṇavina
36. baḍiyanu yaṁna kaṁbaḷa gaḍeyimḍa naḍasi
37. bāhenu Śaṁkaradēvi biṁṇama

Note.

This is a curious inscription which records a humble petition (vijñāpana patra) made by a lady named Kollimogara Śaṁkaradēvi Ballāliti. Two persons by name Gōpālayya and his brother-in-law Rukumayya's son Krishṇayya, who both appear to have been private persons, had granted 12 Narasipura gadyāṇas or 8 Ikkēri gadyāṇas each to continue in their names for as long as the moon and sun endure for the perpetual lamp and for food offerings of the god Subrahmanya. This money Śaṁkara dēvi took as a loan from the god's treasury and in return granted this copper plate charter in which she has consented to give in the shape of interest for the loan she took, 36 hānes of gingili oil annually for the perpetual lamp and 9 muḍis of

rice annually, each muḍi consisting of 40 hânes and at the rate of one hâne per day for the food offerings of the god. The interest was to be met from the lands known as Kambala gade and was so to be continued by her successors.

Sankaradēvi Ballâliti cannot be identified. She might have been a private person and a devotee of the god Subrahmanya.

The date of the record Ś 1595 Pramâthi sam. Mârgasîra śu 15 Sthiravâra corresponds to Saturday, 13th December 1673 A.D.

**LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED
ACCORDING TO DYNASTIES AND DATES.**

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
KADAMBAS			
48	1	About 500 A.D.	Ravimahārāja
90	27	About 1080 A.D.	Chinṇamarasa
GANGAS			
64	10	8th century	Śrīpurusha
HOYSALAS			
65	11	About the middle of the 11th century.	Vinayāditya
59	6	About the 11th century ....	....
60	7	. . . . Mārgaśira śu. 11 (middle of the 12th century).	Narasimha I
74	16	12th century ....	....
77	19	Ś 1143, Vishu sam. Pushya śu. 11 Sō. = Monday, 6th Dec. 1221 A. D.	Narasimha II
91	29	Jaya sam = 1174-75 A. D.	Ballāḷa II
58	3	About 1271 A. D.	Narasimha III
63	9	13th century	Narasimha III
62	8	Khara sam. Māgha śu. 7 Ādi. = 27th Feb. 1292 A. D., Sunday.	Ballāḷa III ...
76	18	About 1300 A. D. ....	....
69	14	Kālāyukta sam. Kārttika śu. 7 Bri. = 1st Nov. 1318 A.D., Wednesday.	Ballāḷa III
75	17	Prathamēkādaśi Mangalavāra (about 14th century).	Viraballāḷa dēvaru

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Records a grant by the king to a Brahman named Triyambakasvāmi. The grant consisted of some lands in the villages Durmmāya, Karañja and Ānegalli.

Records the construction of a tank, its sluice and a temple by Masaṇayya, son of Uttavayya and accountant of the chief Chiṇṇamarasa.

Registers the grant of the village Posavūr as *Brahmādēya* and three khaṇḍugas of land to the god by Lōkagālḷa who might have been an officer under the king.

Records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudraśiva by E [? cha] gāvunda.

Appears to record the self-sacrifice of one Māsāvi Barmma most probably on the death of his overlord.

Viragal : records the death of Añcheya Nāyaka while fighting in a cattle raid.

Fragmentary : appears to give the full genealogy of the Hoysala kings and the spiritual descent of the Jaina gurus. Registers the grant of five khaṇḍugas of wet land by three persons—Malavesetṭi, Katakada Bāmiseṭṭi and Kēsiseṭṭi, to a basadi at Goravūr.

Records the construction of a temple and the installation of the god Varadasiddha Mallikārjuna by Bhaṭṭōpādhyāya and the grant of some vṛittis for the service of the god by various people including the king.

Registers a grant of some lands for daily worship, etc., of the god Nilakaṇṭha at Jannihali by Miṇḍara Jakagaṇḍa, etc., who all belong to the family of Chaṭṭa of Nīrgunda.

Fragmentary viragal : records the death of a hero named Baicha who fell piercing the horse of some enemy who led an attack against Narasimha, the Hoysala king.

Fragmentary viragal : records the death of Singappa Nāyaka while fighting with some Nāyaka.

Viragal : records the death of a hero Chiṇṇeya Nāyaka while fighting with Malapa.

Perumāle daṇḍanāyaka, a minister under Narasimha III and Ballāla III, granted some village to the Brahmans.

Registers a grant of five houses and some lands to the god Śambhu by Chikka-gummaṇṇa in the name of his elder brother Gummaṇṇa.

Fragmentary viragal : records the death of a hero Kāḷagaṇḍa during a cattle raid at Hīraguppe.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
VIJAYANAGARA KINGS.			
145	46	Prabhava sam. Pushya ba. 3=16th Dec. 1388 A. D., Wednesday.	....
147	47	Ś 1329 Vyaya sam. Chaitra śu. 1 = 21st March 1406 A. D.	Bukka II
87	22	Sarvajitu sam. Śrāvaṇa ba. 13 Stiravāra=24th Aug. 1527 A. D., Saturday.	Kṛishṇadēvarāya
84	20	Virōdhi sam. Bhādrapada śu. 5=9th Aug. 1529 A. D.	Do
85	21	Ś 1454 Nandana sam. Phālguna ba. 7 Sō=17th March 1533 A.D., Monday.	Achyutarāya
89	26	16th century ....	....
163	52	Ś 1587 Vikrama sam.=1659 A.D.	Śrīrangarāya
151	48	Ś 1588 Viśvāvasu sam. Chaitra śu 1=7th March 1665 A. D.	Śrīrangarāya
167	53	Do	Do
BELUR CHIEFS.			
158	50	Ś 1603 Dundubhi sam. Mārgaśira śu. 15=4th Dec. 1682 A. D., Monday.	Venkaṭappa Nāyaka
KELADI CHIEFS.			
99	30	About 1545 A. D.	Sadāśivarāya Nāyaka
109	32	Ś 1554 Prajōtpatti sam. Bhādrapada ba. 10= 11th Sept. 1631 A. D., Sunday.	Virabhadra Nāyaka
104	31	Ś 1563 Vikrama sam. Āśvija ba 5=25th Sept. 1640 A. D.	Do
115	37	Ś 1565 Chitrabhānu sam. Jēshṭha śu. 15=31st May 1642 A. D., Tuesday.	Do

Contents and Remarks

Fragmentary : Mādhavamantri, the famous ruler of Gōva and Āraga, appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

Records the grant of 270 kāti gadyāṇas by the Pādamūligas for the worship, etc., of the god Subrahmaṇya at Kukke during the reign of Bāchappavodeyar at Gōva.

Records the grant of freedom from the marriage tax to the Sūdras of Yegaṭi 10000 province by Bayipa Nāyaka with the permission of the king.

Registers the grant of a village Kallahāli to Liṅgaṇṇodeya of Nirāsimatt by Chennappaṇṇa in order that merit might accrue to the king.

Registers the grant of a village, probably Vaḍḍarahalli, by Ellappa Nāyaka, for services to the god Mallikārjuna of Pushpagiri, in order to increase the merit of his parents and himself.

Records a grant of freedom from the tax on barbers at Dēvanūr. The name of the king is lost.

The king granted a village Halasūr to Varadarājatīrtha, svāmi of the Samputa Narasimhasvāmi matt, for conducting worship, etc., of the god Samputa Narasimha.

The king granted the villages Hālebēlūru, Doḍanāgara and some lands at Doḍavaṭhāra for the food offerings, worship, etc., of the god Subrahmaṇya at Kukke.

Fragmentary ; appears to register a grant by the king, of a portion of the village Heraggove for the lights and food offerings of the god Samputa Narasimha, and another portion for the livelihood of the temple servants and for free distribution of food.

A private grant made to the god Subrahmaṇya of Kukke by a Brahman named Tipaiya.

Records the grant, by Jeṭigaṇḍa, of some land to the Nirāsimatt of Jāligekanteya Kalyāṇa Vodeyar at Bidirūr.

Records the grant of some lands of the value of six varahas to two gods—Uppāragēri Hanumanta and Bāgila Hanumanta by the chief.

Records the grant, by the same chief, of some lands of the total rental value of 41 varahas to Kuppaṇa Sōmayāji.

Records the grant of freedom from bullock tax on twelve pack bullocks, by the chief, to the mahattu matt at Maṇḍalli.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
118	38	Ś 1581 Viśvāvasu sam. Āśvīja śu. 10=8th Oct. 1665 A. D., Sunday.	Sōmaśekhara Nāyaka
121	39	Ś 1589 Parābhava sam. Vaiśākha śu. 13=6th May 1666 A. D., Sunday.	....
124	40	Ś 1596 Pramādi sam. Mārgaśira śu. 15=13th May 1673 A. D., Saturday.	Chennammāji
126	41	Ś 1596 Pramādi sam. Phāl. śu. 7=4th March 1674 A. D., Wednesday.	Chennammāji
130	42	Ś 1618 Yuva sam. Śrā. śu. 15=14th Aug. 1695 A. D., Wednesday.	Do
133	43	Ś 1630 Sarvajit sam. Māgha śu. 3=15th Jan. 1708 A.D., Thursday.	Basavappa Nāyaka
136	44	Ś 1633 Khara sam. Chai. śu. 7=15th March 1711 A. D., Thursday.	Do
142	45	Ś 1645 Śubhakṛitu sam. Phā. śu. 15	Sōmaśekhara Nāyaka II
BILGI CHIEFS.			
121	39	S 1589 Parābhava sam. Vai. śu. 13=6th May 1666 A. D., Sunday.	....
ELAHANKA CHIEFS.			
160	51	Ś 1631 Bahudhānya sam. Āśvīja śu. 15	Doḍḍavīrappa Gaṇḍa III
MYSORE KINGS.			
155	49	Ś 1587 Viśvāvasu sam. Pushya śu. 3 Śukravāra=29th Dec. 1665 A.D., Friday.	Dēvarāja Mahipāla
MISCELLANEOUS.			
59	6	No date (11th century) ....	....
71	15	No date (12th century) ....	....

 Contents and Remarks

Registers a grant of some land by the chief to the matt at Kaḍekoppa built by Sida-
liṅga dēva.

Records the grant of some land by Ghaṇṭe Ammāji to the mahattu matt, probably at
Kaviledurga. Ghaṇṭe Ammāji, daughter of Ghaṇṭe Voḍeya of the Biliḡi family, is said in
the record to have been married to Bhadrappa Nāyaka of the Keḷadi family.

The queen granted freedom from bullock tax on 25 pack-bullocks to the matt built at
Uḷuve.

Records the renewal of the old grant issued by Venkaṭappa Nāyaka to the matt of
Maḷebige Rudramunidēva. The record gives a curious warning to Rudramunidēva and his
disciples that they should not accept women.

Registers a grant, by the queen, of some lands to Virūpāksha dēva.

Records the grant, at the request of Mariyappa, of the freedom from bullock tax for ten
pack-bullocks, by the chief to the matt at Tirtharājapura.

One other plate is missing. Records the grant made by the chief to the matt, con-
structed by Śāntavīrappa in the village Mūḍagoppa.

Records the grant of freedom from bullock tax on five pack bullocks, by the chief, at
the request of Nirvāṇayya to the matt built at Koḍūr.

See above under the Keḷadi Chiefs.

Records a grant made by the chief to the god Subrahmanya at Kukke. The record
mentions Śrīraṅgarāya, the Vijayanagar king, as the overlord of the chief, though Śrīraṅga-
rāya was not ruling the kingdom at the time of the grant.

Registers the grant of three villages—Hunjanakere, Changaravali and Hosahalli—for
the car festival and the choultry of the god Subrahmanya, by Dhannōji, a famous jeweller.

See above under the Hoysaḷas.

Fragmentary vīragal : records the death of Satyaveggade, probably in some battle ; his
wives appear to have died by the rite of *sanyasana*.

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

Page number in the Report	Inscription number in the Report	Date	Ruler
111	33	Dhātu sam. phāl. śu. 10 Sōmavāra (17th February 1217 A. D.)	Biddarasa
114	36	No date (13th century) ....	....
113	35	Śaka 1410 Plavanga sam. Jyēṣṭha śu 5 Ādivāra (27th May 1487).	....
168	54	Śaka 1595 Pramāthi Mārgasira śu 15 Sthiravāra (Saturday, 13th December 1673 A.D.)	....
57	2	Śaka 1629 Sarvajitu Magha ba 10 (Thursday, 5th February 1708 A.D.)	....
91	28	No date (17th century). ....	...

Contents and Remarks

This *viragal* records the death of one Biddarasa, son of the illustrious mahāpradhāna Balaveggade, and the self-sacrifice of his follower Bira Doṅgina Basava.

This records the presentation of the image of the twenty-four Tirthankaras to the basti by Malli.

This inscription records the construction of a chaityālaya and the installation of the god Ādisvara by Rāmanāyaka.

This is a curious inscription which records a humble petition made by one Kollimogara Śankaradēvi Ballāliti. Gopālayya and Krishṇayya had granted 12 Narasipura gadyānas for the perpetual lamp and food offerings of the god Subrahmanya. This money Śankaradēvi took as a loan from the god's treasury and in return granted this copper plate.

This inscription records the construction of a portion of the maṇṭapa to the south of the Chennakēśava temple at Bēlūr and the grant of some wet land for conducting certain festivals.

This record registers the grant of the village Kāmēnahalli for the amritapaḍi of the god Lakshminārāyaṇa at Dēvanūr.

APPENDIX A.

List of Photographs taken during the Year 1942-43.

Serial No.	Size	Description	View	Village	District
1-3	8½" × 6½" ...	Inscription on a boulder.	...	Badami ...	Badami
4-11	Do ...	Perjarangi copper plate grant of Ganga King Rachamalla.	...	...	...
12-13	Do ...	Lithic records found at Honnavara.	...	Honnavara	Hassan
14	Do ...	Do ...	...	Dodda Malur.	Mysore
15-23	6½" × 4½" ...	Copper plate and seal of a Punnad King.	...	...	...
24-33	Do ...	Copper plate and seal	...	Davangere	Chitaldrug
34	Do ...	Linga ...	...	Bharangi ...	Shimoga
35	8½" × 6½" ...	A page from Kalale Manuscript.	...	Kalale ...	Mysore
36	Do ...	Frontispiece ...	...	Do	Do
37-42	Do ...	Chamundi Hill ...	View of Tower ...	Chamundi Hill.	Do
43	Do ...	Do ...	View of Bull ...	Do	Do
44-48	Do ...	Statue of H. H. The Maharaja.	...	Mysore	Do
49	Do ...	Lakshminarayana Temple, Ground plan.	...	Adagur ...	Hassan
50	6½" × 4½" ...	Isvara Temple ...	Drawing of doorway ...	Hiremagalur	Do
51	10" × 8" ...	Mamballi copper plate (recopied).	...	...	...
52	8½" × 6½" ...	Brahmagiri caves (recopied).	...	Brahmagiri	Chitaldrug
53	6½" × 4½" ...	Inscription of Nitimarga (recopied).	...	Karbail ...	Mysore
54	8½" × 6½" ...	Inscription of Vishnuvardhana.	...	Talkad ...	Do
55	Do ...	View of Menhirs (recopied).	...	Brahmagiri	Chitaldrug
56	6½" × 4½" ...	Kalale Temple ...	...	Kalale ...	Mysore
57	12" × 10" ...	Lithic record of the Yadava King Singhana.	...	Tilivalli ...	...
58-59	Do ...	Jaganmohan Palace...	Battle of Kurukshetra	Mysore ...	Mysore
60	6½" × 4½" ...	Ramesvara Temple ...	Lithic record ...	Bagavalu	Hassan
61	Do ...	Lithic record at Hame-manhalli.	...	...	Do
62	8½" × 6½" ...	Viragal at Nerlige ...	...	...	Do
63	Do ...	Lithic record at Kunche	...	...	Do
64	6½" × 4½" ...	Jamalammana darga	...	Ratnapuri	Mysore
65	Do ...	Obelisk ...	...	Do ...	Do
66	Do ...	Adinatha with the mud fort wall in the back ground.	...	Do ...	Do
67	Do ...	Narayana Temple ...	Narayana ...	Do ...	Do

APPENDIX A—concl'd.

Serial No.	Size	Description	View	Village	District
68	6½' × 4½' ...	Siva Temple ...	North-west view ...	Ratnapuri	Mysore
69-70	Do ...	Kesava Temple ...	Do ...	Dharmapura	Do
71	Do ...	Do ...	Kesava ...	Do ...	Do
72	Do ...	Do ...	Lintel on Sukanasi door-way.	Do ...	Do
73-74	Do ...	Mahishasuramardini at the foot of the hill	...	Bettadapura	Do
75	Do ...	View of towers, etc., at the foot of the hill.	...	Do ...	Do
76-77	Do ...	Entrance to the enclosure of temple at the top of the hill.	...	Do ...	Do
78-79	Do ...	Some figures on the hill top.	...	Do ...	Do
80-84	Do ...	Views of B h a k t a - Vighraha.	...	Do ...	Do
85-92	Do ...	Cromlechs near Bettadapura.	...	Do ...	Do
93-94	Do ...	Jina figure ...	...	Basavapatna	Do
95-96	Do ...	Lakshminarasimha Temple.	Lakshminarasimha ...	Ramanathapura.	Do
97-100	Do ...	Kodanda Rama Temple	Kodanda Rama group ...	Do ...	Do
101	Do ...	Bunde Bestas near Konanur.	...	...	Do
102-105	Do ...	Views of Railway station and pillars.	...	Seringapatam	Do

APPENDIX B.

List of Drawings prepared during the Year 1942-43.

1. Kesava Temple, Dharmapura Ground Plan
2. Sidilu-Mallikarjuna Temple, Bettadapura Do
3. Drawings of some typical pottery specimens from the Chandravalli excavations.

APPENDIX C.

List of Books acquired for the Library of the Office of the Director of
Archæological Researches during the Year 1942-43.

Sl. No.	Title of the book	Remarks
1	South Indian Epigraphy for the year ending 31st March 1938.	Received from the Manager of Publications, Delhi.
2	Epigraphia Indica, Vol. XXIV, Pt. VIII ...	Do
3	Epigraphia Indica, Vol. XXVI, Pt. IV ...	Do
4	Epigraphia Indica, Vol. XXVI, Pt. V ...	Do
5	Epigraphia Indica, Vol. XXVI, Pt. VII ...	Do
6-8	Memoirs of the Archæological Survey of India, Nos. 65, 66 and 67.	Do
9	A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. I—Introduction.	Received from the Archæological Department, Hyderabad (Dn.)
10	A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. II—Text and Translation.	Do
11	Hyderabad Archæological Series No. 14, Vakataka Inscription in cave XVI at Ajanta.	Do
12	Annual Report of the Archæological Department of H. E. H. the Nizam's Dominions 1347-49 F/1937-40 A.C.	Do
13	Annual Report of the Archæological Survey of India 1937-38, Pt. I.	Received from the Director-General of Archæology in India, Delhi.
14	Annual Report of the Archæological Department, Gwalior State for Sam. 1980/1923-24.	Received from the Archæological Dept., Gwalior State.
15	Annual Report of the Archæological Department, Gwalior State for Sam 1981 24-25.	Do
16	Annual Report of the Archæological Department, Gwalior State for Sam. 1982/25-26.	Do
17	Annual Report of the Archæological Department, Gwalior State for Sam. 1983/26-27	Do
18	Annual Report of the Archæological Department, Gwalior State for Sam. 1984/1927-28.	Do
19	Annual Report of the Archæological Department, Gwalior State for Sam. 1985/1928-29.	Do
20	Annual Report of the Archæological Department, Gwalior State for Sam. 1986/1929-30.	Do
21	Annual Report of the Archæological Department, Gwalior State for Sam. 1987/1930-31.	Received from the Archæological Department, Gwalior State.
22	Do for Sam. 1988/1931-32. ...	Do do
23	Do for Sam. 1989/1932-33 ...	Do do
24	Do for Sam. 1990/1933-34 ...	Do do
25	Do for Sam 1991/1934-35 ...	Do do
26	Do for Sam. 1992/1935-36 ...	Do do
27	Do for Sam. 1993/1936-37 ...	Do do
28	Do for Sam. 1994/1937-38 ...	Do do
29	Do for Sam. 1995/1938-39 ...	Do do
30	Do for Sam 1996/1939-40 ...	Do do
31	Mysore Archæological Report for 1941 ...	Received from the Director of Archæological Researches in Mysore, Mysore.
32	Do do ...	Do do

APPENDIX C—concl'd.

Sl. No.	Title of the book	Remarks
33	Ancient ' Vijnapti Patras ' by Jnanaratna Dr. Hiranda Sastri, Baroda.	Received from the Registrar. University of Mysore, Mysore.
34	Mysore University Question Papers for 1942 ...	Do do
35	Benares Hindu University Art Book ...	Do do
36	Do do ...	Do do
37	His Highness the Maharaja's Tour ...	Issued by the Publicity Officer to the Government of Mysore.
38	Special Public Lectures on Research 1940-41 ...	Received from the Curator, Oriental Library, Mysore.
39	The Mysore University English-Kannada Dictionary Part VII	Received from the University English-Kannada Dictionary Office, Bangalore.
40	Do Part VIII ...	Do do
41	Brief Biography of Karadagi Mahala Desaponde ...	Received from the Editor, Mr. Govinda Rao Desaponde, Savanur.
42	Handbook of the City of Mysore ...	Purchased from Mr. G. L. Swamy, Mysore.
43	Handbook of the Mysore State ...	Do do
44	Essential Statistics of the Mysore State ...	Do do
45	Air Raids and Defence ...	Do from L.M. Chitale, Madras

APPENDIX D.

Expenditure during 1942-43.

			Rs.	a.	p.	Rs.	a.	p.
I.	Salaries—							
	Director's Allowance (Rs. 50 per month)	...	600	0	0			
	Assistant to the Director (Rs. 300-25-350)	...	1,738	5	0			
	Do (Rs. 150-10-250)	...	1,065	0	0			
	Establishment	...	5,592	8	0			
	Watchman for excavation area (allowance)	...	60	0	0			
II.	Travelling Allowance	...	401	8	0			
III.	Office Expenses—							
	Contingencies	...	567	13	6			
	Printing charges	...	1,754	10	0			
	Museum	...	142	3	0			
	Clothing to Menials	...	68	7	0			
	Furniture	...	112	12	0			
	Photographs for sale	...	199	6	0			
IV.	Library	...	21	2	0			
						12,323	10	6
Add—Receipts remitted to treasury—								
	Sale proceeds of publications and photographs	...				299	11	0
	Grand Total					12,623	5	6

ERRATA

<i>Page</i>	<i>Line</i>	<i>Read</i>	<i>For</i>
3	12	classified	classi fied
„	38-39	Supplementary	Suppiementary
15	9	Kaviledurga	Kavaledurge
16	19	is	si
„	35	conservation	coservation
27	31	stones	stenes
30	7	panya	punya
46	5	followers	ollowers
49	23	विदित	विपिव
50	7	दहत्या	हत्या
„	10	इति	ल इति
„	36	ಭಯೋ	ಭೋಯೋ
125	9	Vaidikādvaita	Vaidkidvita
128	28	ichchataḥ	ichchati
130	40	ಪೂರ್ವಮದಿಯಾದೆ	ಪೂರ್ವಮದಿಯಾದೆ
134	6	ಯತ್ರಯೋಗೀಶ್ವರಃ	ಯತ್ರಯೋನೀಶ್ವರಃ

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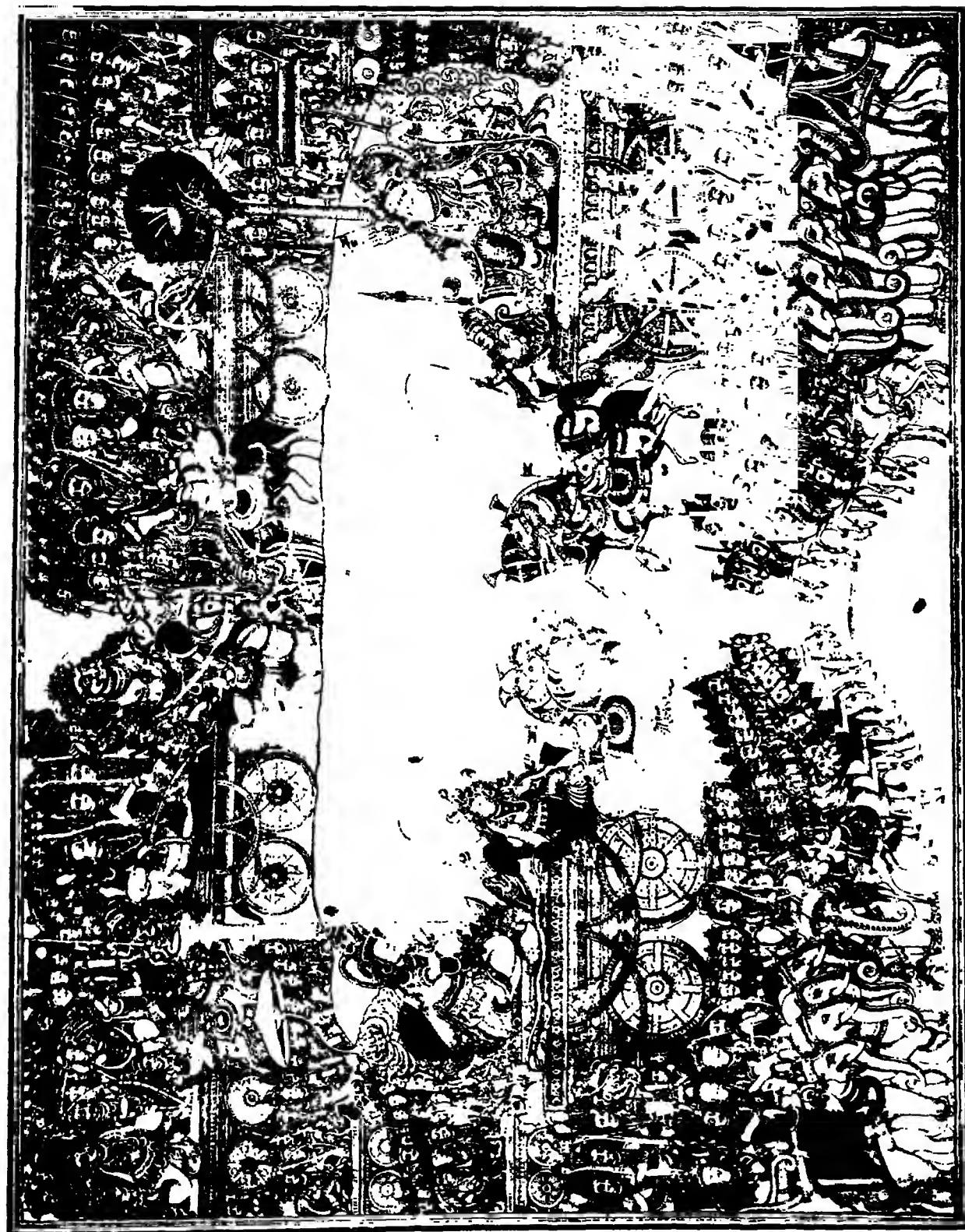
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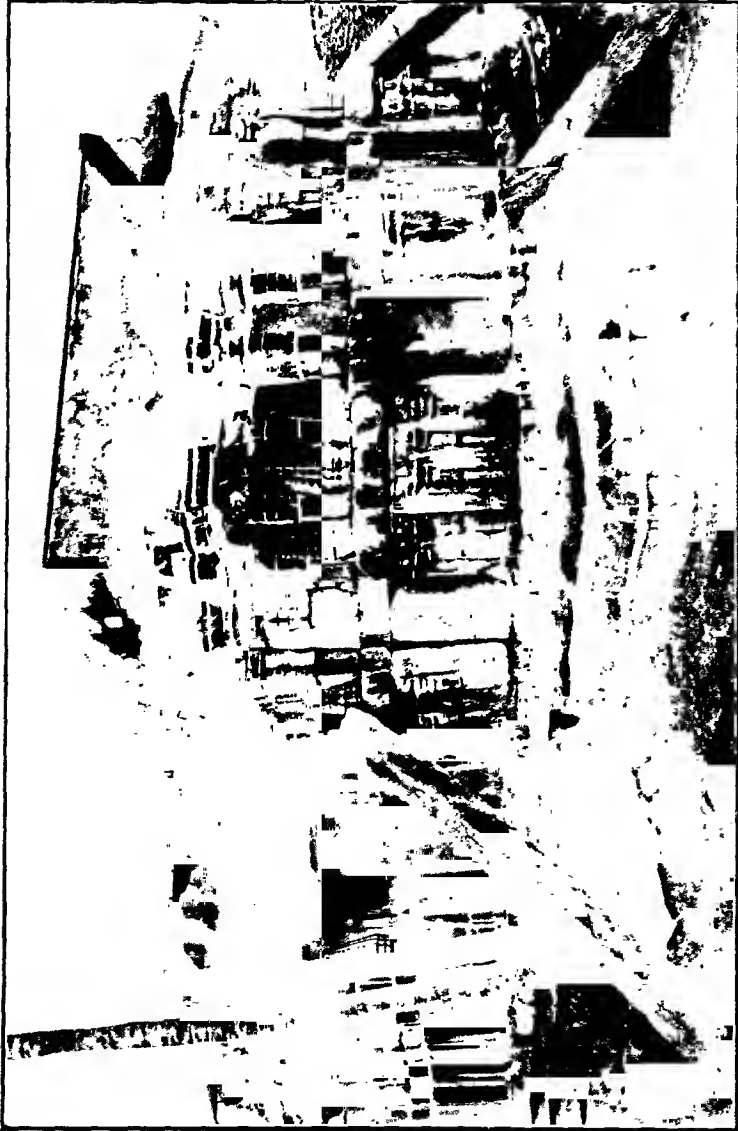
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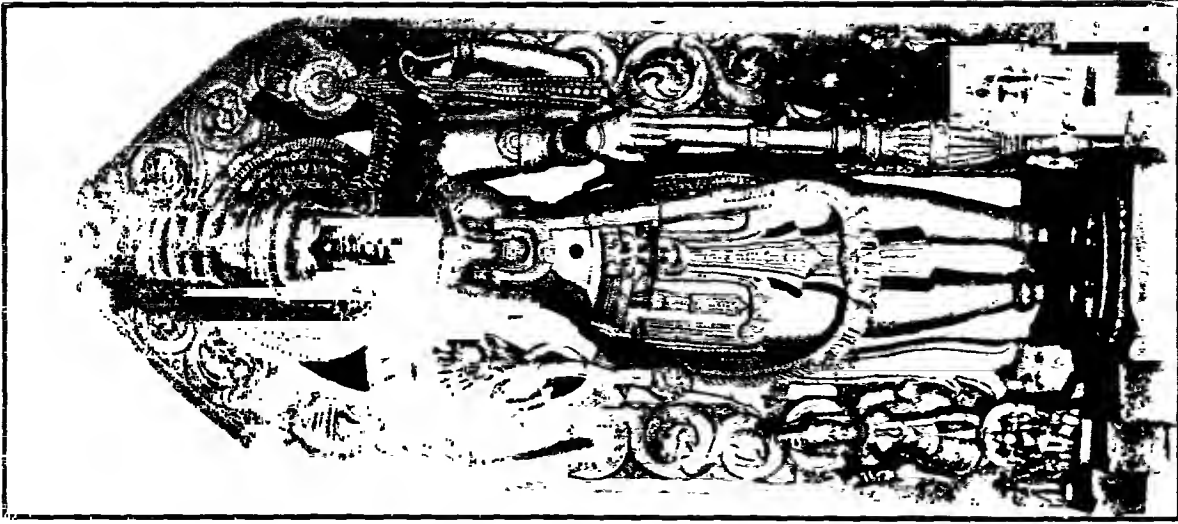


1. NORTH-EAST VIEW OF CHENNAKESAVA TEMPLE, DHARMAPURA (p. 27).

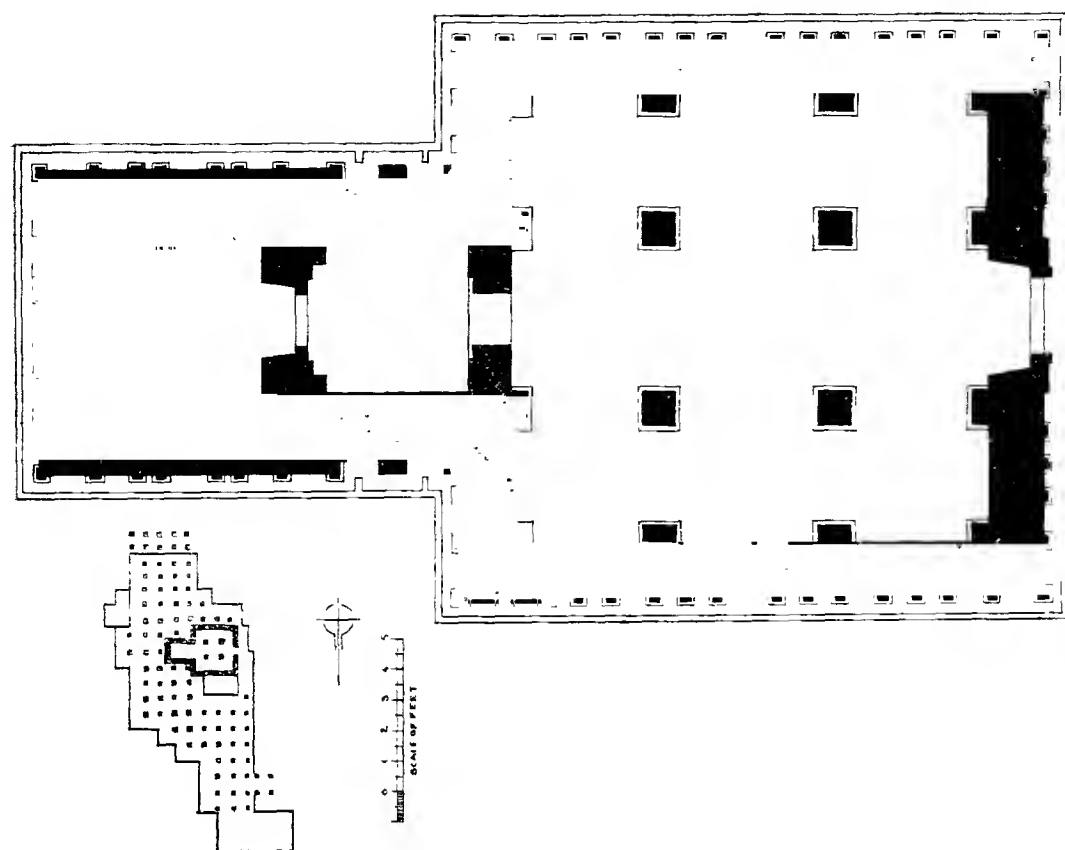


2. LINTEL ABOVE SUKANASI DOORWAY OF CHENNAKESAVA TEMPLE, DHARMAPURA (p. 27).

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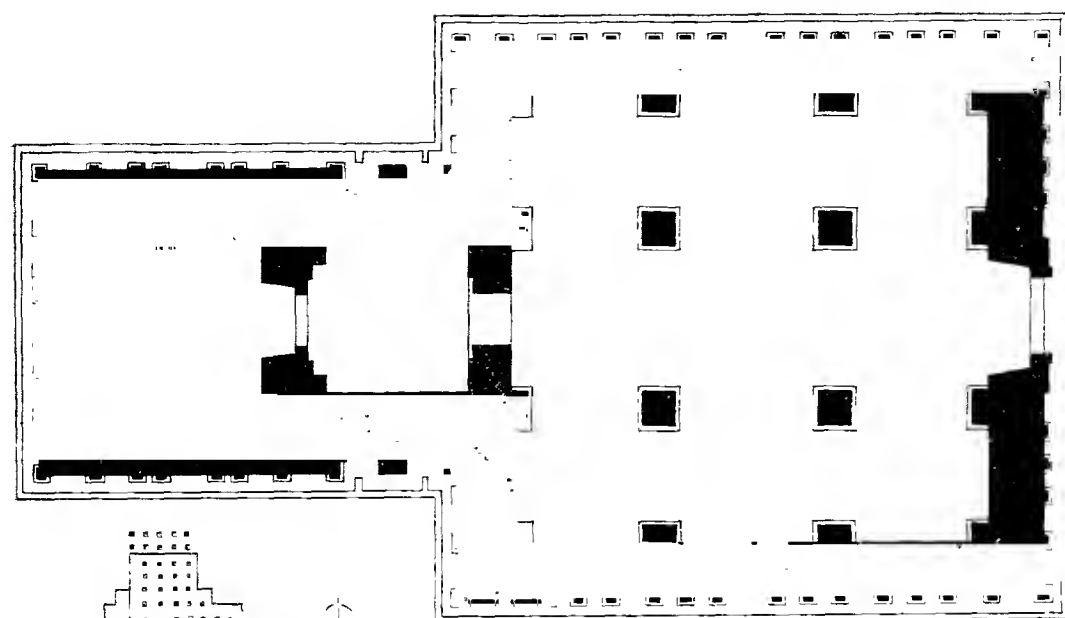


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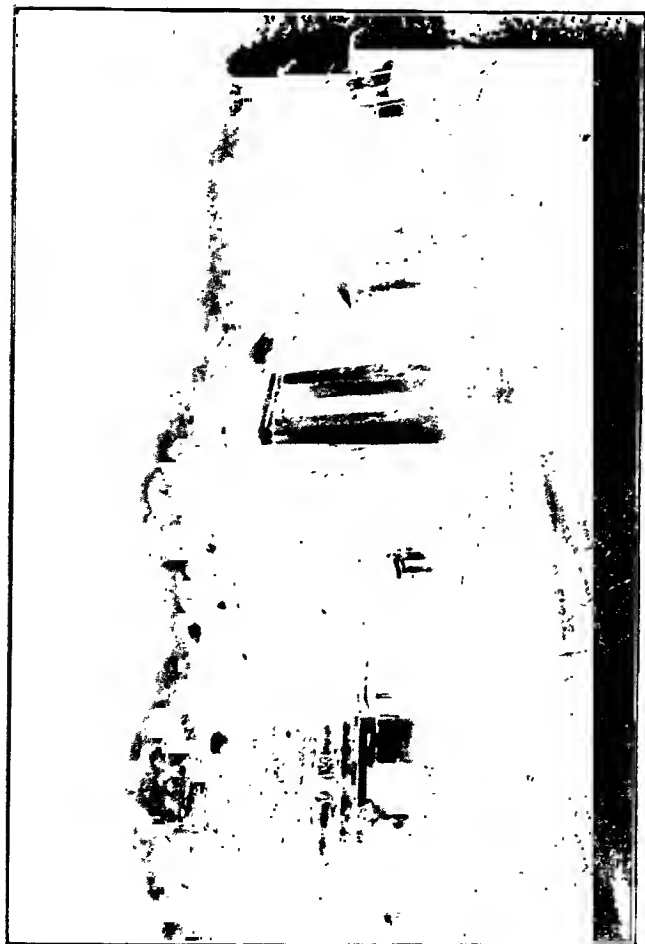
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DHARMĀPURA

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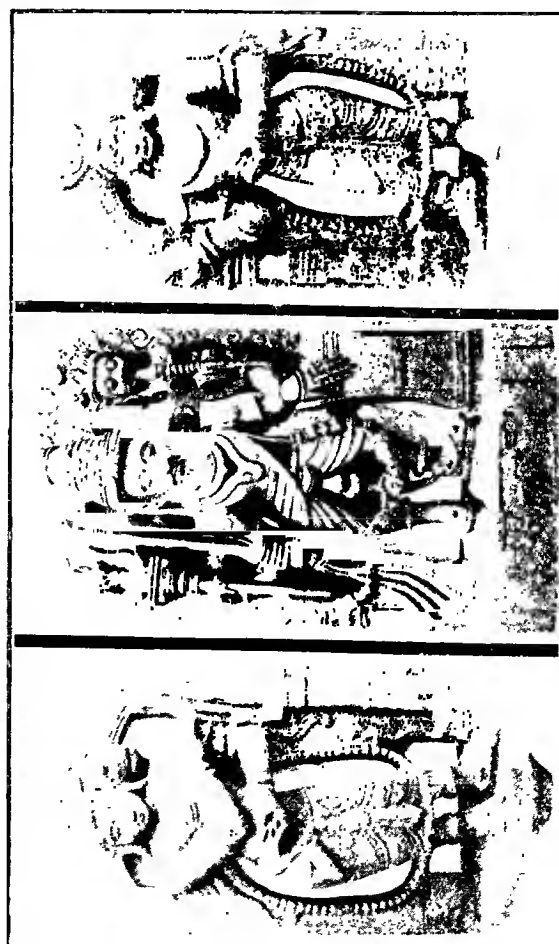


SIDILU-MALLIKĀRJUNA TEMPLE
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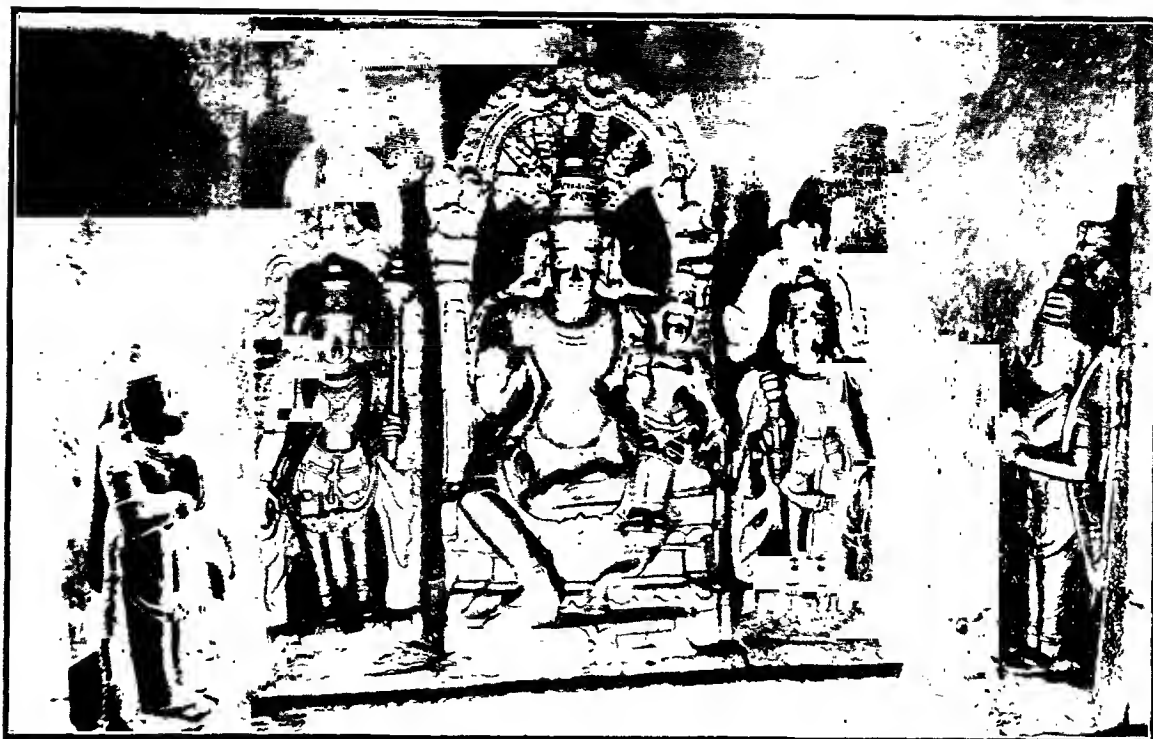
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(2)

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ಪರಮಪುರುಷನು ಪುನಃ ಪುನಃ ಜನ್ಮವನ್ನು ಅನುಭವಿಸುತ್ತಾ ಸುಖದಾರವನು
 ಆಗುತ್ತಾನೆ. ಇಂತಹ ಸುಖವಿಲ್ಲದ ಜನ್ಮವನ್ನು ಹೇಗೆ ತಪ್ಪಿಸುವುದು? ಪುಣ್ಯ
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(3)

PHANNOI'S GRANT OF HUNJANAKERE TO GOD SUBRAHMANYA OF KUKKE DURING THE TIME OF DEVARAJA VODEVAR, MYSOLE KING (p. 155).

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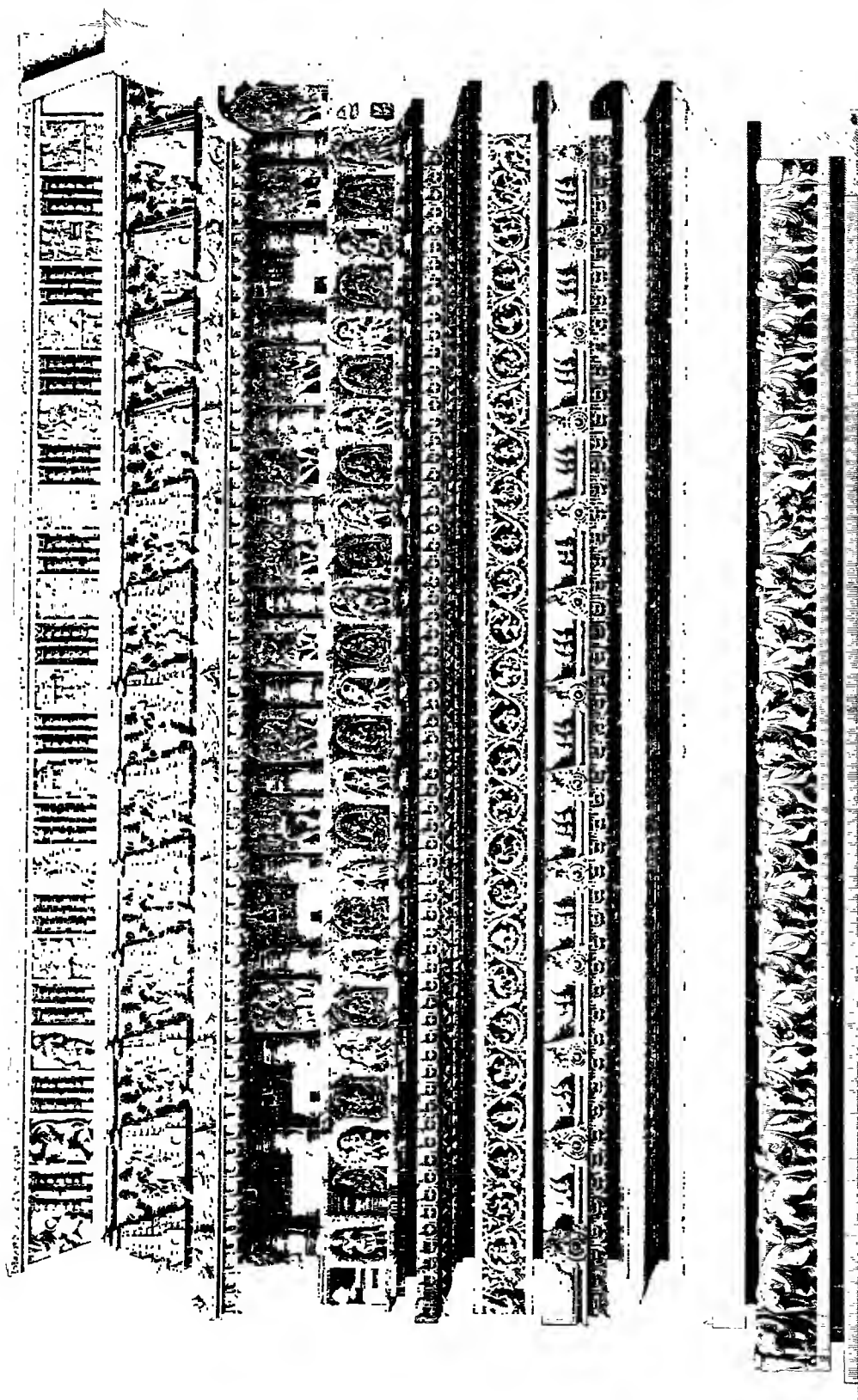
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BASEMENT FRIEZES OF THE CHENNAKESAVA TEMPLE, BELUR.

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